

Bahar e Hajj (English)



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FREE HAND ENGLISH TRANSLATION

OF

BAHAAR-E-HAJJ

COMPILED BY

**MUFTI MAHAMMOOD AKHTAR
AL QAADRI**


**JANNATI KAUN?
Publishers**

Riyazul Huda

**C/o Waadi-e-Noor `Ibaadatghah,
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TRANSLITERATION OF ARABIC LETTERS

Constant ا	a	Constant ء	'	Constant و	w	ف	f
ب	b	د	d	ص	ŝ	ق	q
ت	t	ذ	dh	ض	<u>dh</u>	ك	k
ث	th	ر	r	ط	t̤	ل	l
ج	j	ز	z	ظ	zh	م	m
ح	h̃	س	s	ع	ʿ	ن	n
خ	kh	ش	sh	غ	gh	ه هـ	h

Constant ي	y	Long vowel وُ	oo
Short vowel Fathah َ	a	Diphthong وْ	au
Short vowel Kasrah ِ	i	Diphthong يْ	ai
Short vowel <u>Dhamah</u> ُ	u	Nunation ْ	an
Long vowel آ	aa	Nunation ِ	in
Long vowel يْ	ee	Nunation ِ	un

The common Urdu and Arabic words in use are spelled as they are ordinarily written in English. e.g. Islam, Mufti, Mina, H̃aji, H̃azrat, Zikr etc.

BAHAAR-E- HAJJ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Allah's name I begin with,
the most Compassionate the Merciful*

PUBLISHER'S NOTE

All Praise is for Allah the Exalted. He is our Lord, Creator and Sustainer. Blessings and Salutations be upon His Prophet Muḥammad Ṣallālahu 'Alaihi Wa Sallam and his family members and his companions.

We Muslims ought to be grateful to Allah, the Al Mighty, for His having made us not only human beings but also His Caliph on earth. Out of His bounty He gave us Islam as our Deen, which He Himself likes. To guide us He gave us Prophets beginning with Prophet Aadam 'Alaihis Salaam who was the first, and ended with Prophet Muḥammad Ṣallālahu 'Alaihi Wa Sallam. All of them preached Islam.

Islam has five pillars: Imaan, Ṣalaat, Ṣaum, Zakaat and Ḥajj. Of these the Imaan, Ṣaum and Zakaat indicate individuality. Ṣalaat indicates gathering in a limited manner, while Ḥajj is an international event.

Ḥajj, which is the fifth pillar, is an annual international gathering of Muslims. These Muslims come from various countries, speaking different languages and having different cultures. They assemble on a particular day, at a particular place, dressed alike, and with common intentions. Each and every one in the Ḥajj assembly has only one thing in mind and that is to please Allah the Exalted. Every one pleads his unworthiness and ineffectiveness, and declares the Greatness and the Prominence of Allah. All plead guilty, and beg for His pardon. There is no other religion on earth which can set such an example.

Alḥamdu Lillah, you are amongst the chosen few, who have been invited by Allah the Almighty to this gathering, to visit His Sacred House and the tomb of His beloved Prophet Ṣallālahu 'Alaihi Wa Sallam in the coming season. You must thank Him for His great favour especially in view of the fact that millions long to visit the Ḥarmain Shareefain, but are not able to achieve this honour in spite of having all the resources.

Dear reader, Ḥajj is a noble worship. It's a magnificent pillar of our religion. Whoever is capable of performing Ḥajj has to do so, once in life time. The moment you decide to perform Ḥajj you must first cleanse your intentions, as reward for deeds depends upon intention and one gets whatever he intends.

Shun all worldly motives such as seeking pleasure, fame and pride, as these are evil traits. They waste one's good deeds and result in the rejection of Hâjj. Do remember Hâjj is a Noor and not a pleasure tour; it is a Divine trip and not a business trip. Allah the Exalted also declares in the Quran:

“Whoever desires the life of the world and its adornment, We will give their full fruit in it and will not lessen anything therein. They are those for whom there is nothing in the Hereafter but Fire. And whatever they used to do there is destroyed and all their works became void. (Soorah 11: Aayaat 15 -16)

The objective of your Hâjj should be to secure Divine Pleasure, success and bliss in this life and Hereafter. While you are in those sacred places you should try to gain proximity to Allah through words and deeds which are pleasing to Allah and His Holy Prophet Sallalaahu 'Alaihi Wa Sallam.

Every one of us is aware that there are certain etiquettes to be observed while visiting a king. Allah is the Lord of all the lords and there are certain etiquettes you are obliged to follow when you visit His Royal Court.

It is therefore necessary to learn the prescribed method for Hâjj and 'Umrah. Our predecessors have taken great pains to write on this subject. Specially 'Aalaa Hazrat Imam Ahmed Razaa and his Khalifah Hazrat Amjad 'Ali Rahmatullaah 'Alaihumaa have written at length on this topic. But need was felt for a book which should be concise and in easy language, and could be understood by common man.

Our organisation, Riyazul Huda, has been conducting camps to train Hujjaaj for last fifteen years, under the guidance of Hazrat Mufti Mahmood Akhtar Saahib. During these programmes we noticed that with passage of time, the mode of travel to Makkah and Madinah has changed from land and sea routes to air. Travelling which used to take days and months, now takes few hours only. Travelling which was full of hardship and exhaustion has now become convenient and full of leisure.

Further in the present period a large number of our young sisters are taking up journey for Hâjj as compared to the past. This has led to new enquiries about procedures to be followed by them while performing Hâjj.

Therefore, it was felt that it is of paramount importance to discuss these issues such as those concerning Ihraam, use of cell phone in the Holy Mosques, use of television in Hâram, and coupons for sacrifices etc. Accordingly Hazrat Mufti Mahmood Akhtar Saahib was requested by our members to compile such a book in Urdu. By Grace of Allah he accepted our request in spite of his busy

schedule. Thus, a book named “Bahaar-e-Hajj” was published by us on this topic. May Allah reward him and his family members for his services. Amin

Now an English version of the same is in your hands. The Urdu version was written keeping in mind its usefulness both for common man as well as ‘Ulimaa-e-Ahle Sunnah. It dealt with the subject in greater details. However, this English version is modified and certain details have been deleted while others were added to make the book more appealing for English speaking Muslims. This was done with the kind permission of the author.

Translation from one language to another is a difficult task. It becomes all the more difficult when one seeks to render into English a highly technical book like the present one which is full of terms and concepts wholly unfamiliar to the English speaking world. And when the author is a scholar of the eminence of Mufti Mahamood Akhtar Saahib, then the difficulties encountered in the translation can well be imagined.

In recent years there is a noticeable spurt in the number of books pulished in English on Islam. But standarisaton of English equivalents for Arabic terms and concepts remain a far cry. Therefore, while translating this book certain Arabic and Urdu terms have been maintained in their original form to avoid confusion amongst the readers. However, words like sacrifice for Qurbaani, prayers for Salaat, and fast for Saum which have already become part of the English language and English speaking masses are familiar with the same have been used.

JANNATI KAUN?

An exhaustive glossary of Arabic words used in this book along with transliteration of Arabic alphabets are also appended for better understanding and proper pronunciation of Arabic texts. Readers may refer them before beginning to read this book.

Dear reader, in order to gain maximum benefit, you are advised not only to go through this book carefully but also to attend training sessions of any Sunni Aalim and get yourself fully acquainted with the Manaasik of Hajj. We hope this book will be useful to the Muslims like our previous books. May Allah, the Most Beneficent accept it and reward all those who have contributed in publishing this book.

It will not be out of context to emphasise here that one who has mastered the art finds it easy to implement it. The cardiovascular surgeon easily by passes a block to ensure a smooth flow of blood. This is no big deal for him. He has thoroughly studied the subject and knows exactly what to do. A novice will be at a loss. Similar is a case in performance of Hajj. If you have thoroughly

understood the various rites, implementing them will come to you with ease. Read this book carefully, understand it, and implement it. You will find that Allah the Exalted will help you to perform the Hâjj easily and comfortably. Remember the great saying of Hâzrat Imam Shaaf'i Rehmatullaah 'Alaihi "Knowledge is not what is memorised. Knowledge is what benefits."

Since human beings are prone to sins and faults, we beg Allah, the Most High to pardon us for any errors committed during the translation of this book. We also request our readers to inform us if they notice any error, so that same may be corrected for future. We humbly request every one who benefits from this book to remember in their supplications, all those who contributed in making this publication possible, especially at the blessed places in the Hârmayn.

Praise is to Allah and blessings be up on His Holy Messenger Hâzrat Muḥammad Ṣallallaahu 'Alaihi Wa Sallam, his family members, his companions, and those who follow them in goodness till the Day of Reckoning. Aamin

Riyazul Huda
C/o Waadi-e-Noor 'Tbaadatghah,
Oscar Towers,
Mumbai Central,
Mumbai: 400 008.
10th Rajab 1430 AH.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Allah's name I begin with,
the most Compassionate the Merciful*

Foreword

By

Prof. Syed Muhammad Amin Qaadri Barkaati

Department Of Urdu

Aligardh Muslim University

It gives me immense pleasure to write few lines on the book “Bahaar-e- Ĥajj” compiled by Mufti Maĥmood Akhtar Al Qaadri Šaaĥib which contains very enlightening topics related to the procedures and formalities of Ĥajj and ‘Umrah. Every one knows that Ĥajj pilgrimage is the fifth most important pillar of Islam which is mandatory to perform for every capable Muslim.

Our beloved Prophet (Šallalaahu ‘Alaihi Wa Sallam) said that if a capable Muslim does not perform Ĥajj despite having all means will be categorized as a Jew or a Christian at his death.

Innumerable work has been done regarding this important pillar of Islam in different languages around the world in which the importance and relevance of this practice has been brought out. But it remained a burning need to communicate this message in a popular language in an easy mode to the common Muslims. Mufti Šaaĥib has greatly fulfilled this need by writing this book “Bahaar-e- Ĥajj”.

Mufti Maĥmood Akhtar Al Qaadri Šaaĥib belongs to renowned family of Islamic scholars. He is the grandson of Šadr-ush-Shariah Ĥazrat Maulana Amjad ‘Ali Šaaĥib (Raĥmatullah ‘Alaihi), great scholar of Islamic Jurisprudence (Fiqh). Mufti Šaaĥib being a noted scholar of Fiqh is rendering his best services for the sake of upliftment of Islam and to strengthen Jamat-e-Ahl-e-Sunnat.

Since these days most of the pilgrims (Ĥujjaj) can read and understand English. Riyazul Huda Publishers have done a great service to the Muslim Ummah by publishing this book in simple English language so that great number of people can be benefited through it.

I have gone through this book and upon deep and analytical reading I have found this book to be a great source of information and guidance for Muslims aspiring to perform pilgrimages, Hâjj or 'Umrah.

I extend very heart felt congratulations to the author Mufti Maĥmood Akhtar Al Qaadri Šaaĥib for coming up with this much needed book and I pray to Allah to bestow his blessings on him.

Prof. Syed Muĥammad Amin Qaadri Barkaati
Sajjada Nasheen
Khanquah-e-Barkaatiya
Marehra Shreef
Distt.Etah (U.P)
12th Sh'abaaan 1430 AH.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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PREFACE

All Praises be to Allah, the Sustainer of the Universe, and His Blessing be upon His Chosen Messenger and his noble household and Companions who are the stars of guidance.

A task which is undertaken must be completed meticulously. For this, complete knowledge is essential else it would end up in mess, with the result that instead of reaping a profit one settles for a loss. Therefore men of understanding wouldn't dare to begin a task unless they are well seasoned in their knowledge. Drawing an analogy, no businessman ever invests in a business of which he has no knowledge. No student accepts a teacher who is not fully versed in the subject. Specialists are required in all fields. To build a building you need an architect, to perform a surgery you need a surgeon, to learn religion you need the Learned so that you can practice the right method of worship and also preach the same to others. People should consult only the Learned in matters of religion. Do not consult those with half baked knowledge for they may lead you astray. Those who do not have profound knowledge should refrain from doling out advice.

JANNATI KAUN?

But today the trend is to advice on religious matters freely without fully understanding its complications. People, who lack basic knowledge, often speak about any principle without any hesitation. They do not feel ashamed in describing an Islamic rule as per their own whims and fancies. When this is pointed out to them they argue and dispute. For such nonchalant speakers, the Holy Prophet ﷺ has said that "one who gives a verdict in religious matters without knowledge, the Angels of the world and skies curse him."

People are often negligent in offering their worships according to rules laid down. They offer it according to their own notions. When their attention is drawn to their mistakes they say the Allah is Merciful and Accepting. In other words they contend that whatever you do, Allah will accept it out of His Mercy. Ma'aadh Allah.

If it were not important to offer worships in the prescribed way, then why the Prophet ﷺ did insist upon the learning of the

Sharee'at? Why did he threaten those who did not take proper care of his teachings? e.g. To perform Wudhoo is virtuous, and it cleans the sins of entire body. It is reported in Muslim: once when the Holy Prophet ﷺ saw some of his companions performing Wudhoo in hurry, and he noticed that their heels were left dry. He said that "complete your Wudhoo, else the fire will destroy your heels."

Please think over it, the Holy Prophet ﷺ did not say whatever you have done was all right, and Allah is the Merciful would accept it. No! In fact he was angry about it and threatened them with the Hell. And because of not washing of heels, he instructed them to repeat the entire Wudhoo.

In this context one more incident may be cited; it has been reported by Bukhari and Muslim that "once the Prophet ﷺ was sitting in a corner of the Mosque. One of his companions entered the Mosque and offered his prayers, and then he came to the Prophet ﷺ and greeted him. The Prophet ﷺ replied to his greetings and said "go and repeat your Salaat, as your Salaat was not performed correctly." That person went and repeated his Salaat, came back and offered his greetings again. The Prophet ﷺ replied to his greetings and again said "go and repeat your Salaat, as your Salaat was not correct." That person went and repeated his Salaat one more time, and returned to offer his greetings. The Prophet ﷺ replied to his greetings and again said "go and repeat your Salaat, as your Salaat was not correct." Probably, after the third time or thereafter the companion requested the Prophet ﷺ to teach him the correct method of offering Salaat. Then the Prophet ﷺ taught him the procedure of offering Salaat and instructed him to complete each part of the Salaat carefully. In this case too, we must note that the Prophet ﷺ found some discrepancy in his Salaat. The Prophet ﷺ did not keep quiet about it or say: it is all right, Allah the Merciful will accept it. Nay! He directed his companion to repeat the Salaat.

In another instance as reported by Imam Ahmed, the Prophet ﷺ said that "worse thief is one who steals in his prayers." The companions enquired, how does he do so? The Prophet ﷺ replied, "by not bowing and prostrating properly in his prayers."

From these examples it is clear that if one does not follow the prescribed procedure for any worship, then that worship remains either incomplete or becomes void. It becomes compulsory to repeat the same. Therefore it is

obligatory on each and every Muslim to learn the basic Islamic rules so that he can offer his worships without any mistake.

Ĥajj is one of the five pillars of Islam. It is obligatory once in a life time on those Muslims who can afford it. Most of us get the chance to perform Ĥajj only once in a life time. The procedure to perform Ĥajj is difficult as compared to those relating to other worships, and the rules are also numerous and complicated.

Since childhood you have watched others worship and gradually learnt it yourself. In case of Ĥajj this is not possible. The procedure for Ĥajj is totally new. You have neither performed Ĥajj yourself nor seen any one performing it. Therefore you need guidance at every step. There are possibilities that due to ignorance you may make mistakes. These mistakes may either make your Ĥajj void or entail expiations. Thus for those who are planning to perform Ĥajj it becomes compulsory to learn and understand the procedure concerning Ĥajj and Ziyaarat. This will enable them to perform their Ĥajj according to Sharee'at, and save it from becoming null and void. The correct procedure of performing Ĥajj should not be taken lightly. After all one does not get the opportunity to perform Ĥajj easily. You may perform it only once in your lifetime. It is obligatory on every Muslim who intends to perform Ĥajj, to know the correct procedure of this worship, so that he does not entail sins in place of rewards.

So it is most essential to be careful in Ĥajj, since it involves huge expenditures and to make it null and void would be very heart-breaking. It is a must for those who intend to go for Ĥajj to refer authentic books written by Sunni 'Ulimaa, learn the correct procedure with the prescribed supplications. It will be profitable to attend the training camps organized by Sunni groups. They must try to remember each and every thing explained therein and clarify their doubts if any.

It is noticed that many people do not take this seriously. Most of them accompany those who have visited Ĥaramain several times. They remain under the impression that since they are accompanied by experienced people they are not required to take pains of learning Manaasik-e-Ĥajj. This is absolutely wrong. It is common experience that those who have performed Ĥajj several times commit grave mistakes, and a few among them are so bold that when their mistakes are pointed out to them they are not bothered. Therefore it is absolutely essential to personally learn Manaasik-e-Ĥajj and carry authentic books during this journey for reference.

There are many Urdu books available on this subject. But Fataawaa-e-Rizwiyah (Volume IV) by Hâzrat Imam Ahmed Razaa and Bahaar-e-Sharee'at (Volume VI) by Hâzrat Amjad 'Ali Rahmatullaah 'Alaihumaa are considered the most authentic and comprehensive in Hânaafi Jurisprudence.

Since these books discuss the subject in great detail and are too voluminous, it is out of the reach of the common masses. That is the reason why few of my friends requested me to simplify Bahaar-e-Sharee'at (Volume VI) by deleting those matters which are no more relevant today and add things essential to the present times. Accordingly a book called "Hâjj Wa 'Umrah Ke Masaail Wa Fazaail" was published. Alhamdulillah it received wide appreciation.

Riyazul Huda has been conducting a training programme of three days for those intending to perform Hâjj. Since many years, I have been entrusted the responsibility to guide those pilgrims. This group prevailed upon me to simplify Bahaar-e-Sharee'at (Volume VI) further. They started this work on their computers themselves and insisted upon me to devote time for this work. That's how Urdu version of "Bahaar-e-Hâjj" came in to existence.

The major part of this book is taken from Fataawaa-e-Rizwiyah and Bahaar-e-Sharee'at. Efforts have been made to simplify the topic. Necessary additions have also been made to make the book more useful. However, this abridgment has led to considerable changes in the original text and sequence. Thus, possibilities of mistakes/errors due to my limitations may exist, that is why this book is not attributed to Hâzrat Amjad 'Ali Rahmatullaah 'Alaih who had vast knowledge and was protected by Allah from committing mistakes as well. Readers are requested to inform me about any mistake that may have occurred, so that the same can be rectified in future addition.

Finally may I request all pilgrims who benefit from this book to pray for me as well as for those with whose efforts this book could be published? I also request them to present our Salaams to the Holy Prophet Sallallaahu 'Alaihi Wa Sallam and urge in his court for our intercession too. May Allah reward you for the same. Aamin

Mufti Mahmood Akhtar Al Qaadri,
Khaadimul Iftaa-e-Rizwi Amjadi Daarul Iftaa,
Mumbai: 400 003.
9th Sâfar al Muzhaffar 1429 AH.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Allah's name I begin with,
the most Compassionate the Merciful*

BAHAAR-E-HAJJ

All Praise is to Allah Who is our Sustainer
and blessings Be upon His Messenger

INTRODUCTION

The foundation of Islam is based on the following five pillars.

1. Imaan: To testify that there is no deity except Allah and that Muḥammad Ṣallalaahu 'Alaihi Wa Sallam is His messenger.
2. Ṣalaat: To offer obligatory Prayers.
3. Ṣaum: To fast during Ramadhaan.
4. Zakaat: To do obligatory charity.
5. Ḥajj: To perform Ḥajj as prescribed.

Ḥajj is an important pillar of Islam. It is Fardh once in life time on those Muslims who have the capacity to perform it. The one who denies accepting it as a Fardh is a Kaafir.

JANNATI KAUN?

The blessing of this great worship – Ḥajj – does not come often to people. For many it is one time opportunity. And if this opportunity is wasted due to negligence in procedure it would become a source of repentance. Therefore learn the procedure very well so that Allah accepts it. The Holy Prophet Ṣallalaahu 'Alaihi Wa Sallam said – for the accepted Ḥajj, Paradise is promised. So be well prepared before you proceed for Ḥajj.

The basic condition for the acceptance of any worship by Allah is that it should have been performed as taught by the Holy Prophet Ṣallalaahu 'Alaihi Wa Sallam. If we do not learn, then it is not possible to perform worship as required. Further due to ignorance it may not be possible to realise our mistakes so that they may be corrected.

Therefore it is essential to learn the procedures prescribed for various worships, and try to perform them with utmost care so as to comply with the orders of Sharee'at. In case if a mistake occurs, same can then be rectified in the light of our knowledge.

There are various Ahaadith mentioning abundant rewards for performing Hâjj and 'Umrah, but it should be kept in mind that these promises are subject to their fulfillment only if performed as prescribed by Sharee'at. If the worship is defective, then how can one hope for these rewards? In fact not to learn the procedures and offer worship against the Sunan of the Holy Prophet Sallalaahu 'Alaihi Wa Sallam entails the wrath of Allah and displeasure of His Prophet Sallalaahu 'Alaihi Wa Sallam.

So pilgrims are requested to go through this book with full concentration and try to learn various Manaasik explained therein. Also try to remember by heart, the supplications prescribed for different places. If it is not possible then do not be perturbed, recite Durood at those places, it will suffice as promised by the Prophet Sallalaahu 'Alaihi Wa Sallam.

IMPORTANCE OF HÂJJ

In Islam worships are of two kinds: first physical, like Prayers and Fasting, and the second financial, like Zakaat. But Hâjj is a unique combination of both. It is obligatory once in life time, on those who can afford to perform it.

Allah the Exalted declares in Holy Quran:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ط
وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ ط

**“Wa Lillaahi `Alan Naasi Hîjjul Baiti Manis Ttaa`a ilaihi Sabeelaa.
Wa Man Kafara Finnallaaha Ghaniyun `Anil `Aalameen”**

(Allah has, therefore, a right on the people that the one, who can afford to reach the House, should perform Hâjj there; and the one who disobeys (this command) should know that Allah is All-Sufficient and does not stand in need of any creature of the worlds. Soorah 3: Aayat 97)

Allah the Exalted also orders in Holy Quran:

وَاتِمُّوا الْحُجَّ وَالْعُمْرَةَ لِلّٰهِ

“Wa Atimmul Hâjja Wal `Umratah Lillaah”

(And complete Hâjj and `Umrah for Allah. Soorah 2: Aayat 196)

Few Ahaadith mentioning importance of Hajj are reproduced bellow:

1. Hazrat Aboo Hurairah Radiallaahu 'Anhu narrates that the Holy Prophet Sallalaahu 'Alaihi Wa Sallam said "the one who performs Hajj, and does not indulge in any indecency/obscenity and abstain from sins, then such a person returns home from the Hajj free from all the sins like the day his mother gave him birth." (Bukhari, Muslim)
2. Hazrat 'Aayishah Radiallaahu 'Anhaa narrated that the Holy Prophet Sallalaahu 'Alaihi Wa Sallam said "your (the women's) Jihaad is Hajj." (Bukhari, Muslim)
3. Hazrat Aboo Hurairah Radiallaahu 'Anhu narrates that the Holy Prophet Sallalaahu 'Alaihi Wa Sallam said "to perform 'Umrah after 'Umrah serves as the expiation for sins committed between these two 'Umrah, and reward for Hajj-e-Mabroor is nothing but Paradise." (Bukhari, Muslim)
4. Hazrat 'Abdullah Ibne 'Abbaas Radiallaahu 'Anhumaa narrated that the Holy Prophet Sallalaahu 'Alaihi Wa Sallam said "An 'Umrah performed during the month of Ramadhaan is like performing Hajj with me." (Bukhari, Muslim)
5. Hazrat 'Abdullah Ibne 'Abbaas Radiallaahu 'Anhumaa narrated that the Holy Prophet Sallalaahu 'Alaihi Wa Sallam said "the one on whom a Hajj has become Fardh should hasten to perform it, for verily one never knows what will befall one." (A'sbahaani) **JANNATI KAUN?**
6. Hazrat Aboo Amamah Radiallaahu 'Anhu narrated that the Holy Prophet Sallalaahu 'Alaihi Wa Sallam said "the one who is not stopped by a tyrant, or a need, or a disease from performing Hajj, then he may die as a Jew or a Christian." (Daarmi)
7. Hazrat 'Abdullah Ibne 'Abbaas Radiallaahu 'Anhumaa narrated that the Holy Prophet Sallalaahu 'Alaihi Wa Sallam has said that one who sets out on foot for Hajj from Makkah, Allah will record seven hundred rewards of Haram for each step he takes till he returns to Makkah. The companions enquired, what is the reward of Haram? To which the Prophet Sallalaahu 'Alaihi Wa Sallam replied that for each good deed in Haram, the reward is one hundred thousand times. (Haakam)

In simple words, a person who walks from Makkah to Mina, then to 'Arafaat, Muzdalifah, Mina and back to Makkah gets seventy million rewards for each step he takes. Surely Allah is Most Generous and Most Merciful.

PREPARATION FOR HAJJ

1. Intention: Hajj is nothing but to stay in 'Arafaat on 9th of Dhul-Hijjah, with the intention of performing Hajj in the state of Ihraam and offer Tawaaf of Ka'bah during a given time.

A Fardh Hajj is performed but once in a life. Therefore one must perform it with a sincere intention. One should have the intention to perform Hajj, only to discharge his sacred duty and to seek the pleasure of Allah the Exalted, and His beloved Prophet Sallallahu 'Alaihi Wa Sallam.

One must not have any ulterior motives, for actions are judged by Allah the Exalted according to intentions. As reported in Bukhari, the Holy Prophet Sallallahu 'Alaihi Wa Sallam said: "Verily actions are judged according to intentions and every man is granted what he intends."

So when one decides to perform Hajj, let one's intention be solely to gain Allah's pleasure, and the fulfillment of this obligation, and not sight-seeing, pleasure, trade, nor to gain the title of "Haji". The Holy Prophet Sallallahu 'Alaihi Wa Sallam said: "There will come a time when the aristocrats amongst my followers will perform Hajj merely for pleasure; and the middle class for trade; and the scholars for show and fame; and the poorer class for the sake of begging." May Allah the Most Merciful make us sincere and pious Muslim, and protect us from hypocrisy. Bear in mind that sincerity is of vital importance.

2. Learning of Manaasik: As mentioned earlier, it is a must to study the Manaasik of Hajj before performing it. The Manaasik must be learned under the guidance of a Sunni 'Aalim. Also carefully and intelligently read authentic matter available on the subject. Memorise the Talbiyah and all other necessary Du'aa. It is common experience that many who go for Hajj and 'Umrah are negligent in learning these Manaasik. Such people when they reach there and realise that they do not know anything, they turn either to their Mu'allim or their friends, who themselves are also not well conversant with the Manaasik. In such instances mistakes are committed due to ignorance. Such person may feel that he is performing the noble duty of the Hajj or 'Umrah and cleaning himself from sin and attaining abundant reward for the Hereafter. These people happily return home thinking that rewards have been credited to them. Contrary their accounts are filled with sins.

Caution: Do not be lethargic about learning the Manaasik. Do not think that Allah will be pleased with you if you are negligent. So be very careful.

3. Expediting Hâjj: Hâjj becomes compulsory as soon as one is financially capable of it. This compulsion demands that Hâjj be preformed in the very year one becomes capable of it. It is a sin to delay it any further. Delaying for several years makes one Faasiq. Even giving of evidence by such a person is not acceptable. But whenever he performs Hâjj, it is considered as Adaa and not Qadhâa.

4. Fulfillment of obligations: Prior to performing the Hâjj one should fulfill all his human obligations. If one is in debt, he must pay it back or get permission from the creditor for delay in payment. If a creditor has passed away, pay all outstanding claims to his rightful heirs. If the heirs cannot be found, even after a thorough investigation, the outstanding amount should be given away to the poor in charity. If some one has kept any thing under his trust he must return the same to its owner or make arrangements for them to be looked after in his absence.

If one has transgressed against some one's rights (i.e. defamation, physical assault, back-biting etc.) he must apologise with open heart and ask for forgiveness. It is reported in a Hâdith that when a Muslim comes to his brother and begs for his pardon, it is a must for that person to forgive him. If he does not do so he will not be allowed to visit Hâudh-e-Kauthar.

If such person has any Sâlaat, Zakaat, or any other obligation of Allah unfulfilled, he must repent for the same and start fulfilling them. He must also resolve not to repeat such mistakes in future.

5. Sincere repentance: One must repent sincerely, and ask Allah, the Most High to forgive all his past sins and transgressions. Regret bad deeds with utmost humbleness and sincerity. Make a firm resolution to abstain in future from committing any sins. Regret wholeheartedly and promise Allah not to repeat bad deeds. Remember, Allah is All Forgiving and Ever Accepting. He may forgive, irrespective of how minor or how major the sins are.

6. Funds for Hâjj: Hâjj must be performed with wealth acquired lawfully, according to the Sharee'at. Hâjj performed with unlawful wealth will not be accepted by Allah the Most Supreme. However, his Fardh of performing Hâjj will be fulfilled. Allah the Exalted is Cleanest and Purest, and accepts only that which is clean and pure. If one is doubtful about his earnings he may borrow funds for Hâjj and later repay from his earnings. He must also make suitable arrangements for the maintenance of all those for whom he is responsible (wife, children and all dependants) until the time he returns to them.

ETIQUETTES OF TRAVEL

1. If one is performing Nafl Hajj necessary permission must be obtained from parents or husband as the case may be. However, for Fardh Hajj no such permission is required.
2. For a woman it is a must to travel either with her husband or with a Maharm. For her it is not permissible to travel otherwise if her journey exceeds 91 kms. If she does so her Hajj would be valid but she will be committing a sin at each step she takes.
3. To carry provisions for journey more than required for distribution to other companions and poor. This is a sign of acceptance of the Hajj by Allah.
4. Carry sufficient books. An 'Aalim must carry books according to his requirement. Those who are ignorant must accompany an 'Aalim, otherwise at least carry a book like this one.
5. To carry mirror, Surmah, comb and Miswaak is a Sunnah.
6. It is better to travel in the company of a person who is pious, trust-worthy, and ever ready to help. Never accompany irreverent people. It is better to travel alone rather than with disrespectful guys.
7. When three or more people travel together it is Sunnah to make one of them a leader to organise the affairs of journey. When the journey begins, choose from among the co-travellers the most righteous, intelligent, experienced, humble and forbearing person and appoint him as the leader. It is important that the person appointed as a leader should fulfill his responsibility with utmost care. He should take note of the needs of his companions and see to their comfort. Others have to obey and comply with the decisions of the leader.
8. Meet relatives and friends before departure and request for their forgiveness.
9. Request relatives and friends before departure for their blessings. These blessings are considered to be auspicious and full of prosperity. Request as many people as possible because one does not know whose supplication will be answered. Also supplicate for those who come to say good bye.
10. After wearing the dress in which one wishes to travel, it is Sunnah to offer four Rak'aat Nafl Salaat in such a way that in first Rak'at Soorh-e-Kafiroon is recited, in second Soorh-e-Ikhlaas, in third Soorh-e-Falaq, and in fourth Soorh-e-Naas. These are to be recited after Soorh-e-Al Hamd. This Salaat will act as protector of his property as well as family till his return.
11. To do charity prior to leaving house as well as after leaving.
12. To recite Bismillaah while taking the first step out of the house, thereafter recite the following supplication:

بِسْمِ اللَّهِ وَبِاللَّهِ وَتَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

**“Bismillaahi Wa Billaahi Wa Tawakkaltu `Alallaahi
Wa Laa Hâula Wa Laa Quwwata illaa Billaah”**

*(Allah's name I begin with, and I rely upon Allah,
there is no power and no strength except Allah)*

13. To recite Durood as frequently as possible.
14. To visit local Mosque and offer Two Rak`aat Salaat. Please note prayers are not to be offered during Makrooh Period.
15. Also recite Aayatul Kursee, Soorh-e-Kafiroon, Soorh-e-Naâsr, Soorh-e-Ikhlaaâs, Soorh-e-Falaq, and Soorh-e-Naas all beginning with Bismillaah, and again at the end recite Bismillaah once more. Allah be willing one will be comfortable throughout his journey.
16. To return home safely recite following:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ

“Innalladhee Faradha `Alaikal Quraana Laraadduka ilaa Ma`aad”

*(Verily He Who ordained the Quran for thee, will bring thee back to the place
of return. Soorah 28: Aayat 85)*

17. Recite following while boarding a bus, a car, a train or a plane:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“Bismillaahir Raḥmanir Raḥeem”...thrice

لَا إِلَهَ إِلَّا اللَّهُ

“Laa ilaaha illallaah” ...once, and

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

**“Subhāanal Ladhee Sakh-khra Lanaa Hadhaa Wa Maa
Kunnaa Lahu Muqrineena Wa Innaa ilaa Rabbinaa Lamunqaliboon”**

(Glory to Him Who has subjected these to our (use), for we could never be able to do it. And to our Lord, surely, must we turn back. Soorah 43: Aayaat 13-14)

18. Intimate your date and time of arrival well in advance to the concerned people. People should welcome a Hāji on his return and request him to supplicate for them. Whatever Hāji supplicates before he enters his house, the supplication is answered favorably. A Hāji must supplicate for every one.

19. Visit the local Mosque and offer two Rak'aat Salaat before going home. Please note prayers are not to be offered during Makrooh Period.

20. Bring gifts for relatives and friends, especially Dates, Zam-Zam etc. But another important gift is to supplicate for relatives and friends.

Note: During the Hājj journey you are bound to face difficulties. Ensure that you do not complain about them. Never lose your temper, either with your family members, or fellow travellers or Arab residents. As mentioned in Quran, there are three conditions for acceptance of Hājj:

فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

“Falaa Rafatha Wa Laa Fusooqa Wa Laa Jidaala Fil Hājj”

*(Let there be no obscenity, nor wickedness,
nor wrangling in the Hājj. Soorah 2: Aayat 197)*

Whenever you are distracted, look at your heart and recite the above Aayat and Laahaul Shareef a few times and you will be back to concentration. Insure that you do not start a quarrel nor others instigate you in a quarrel. Some times Allah to test you brings about a quarreling situation. Exhibit patience, and pass this test successfully. Make sure that a few wrong words do not ruin your reward and waste your efforts and the money you have spent on this pilgrimage. The people of Makkah are strong headed, be polite with them even at the cost of humiliation. Specially do not object to the doings of those residing in Madinah, so much so that even do not think ill of their doings in your hearts. In this lies the success of both worlds for you.

LIST OF NECESSITIES

Whenever any one decides to proceed for Hâjj he must carry things necessary for him according to season.

Few of them are listed as under:

1. Few pairs of clothing.
2. Few pairs Hawai Chappals.
3. Two pairs of Ihraam cloth.
4. One leather belt.
5. A large bag for carrying luggage.
6. A small bag specifically for Mina and 'Arafaat.
7. One sling bag for keeping currency and documents.
8. A bucket, a water bottle, and a spouted jug.
9. A mat, a pillow, and bed sheets for Mina and 'Arafaat.
10. Suitable utensils and a hand fan.
11. The Holy Quran, praying mat, rosary and book detailing Hâjj procedures.
12. Some patent medicine for personal use, but then one should keep the doctor's prescription in original, otherwise medicine may be confiscated by Saudi authority.

Note: The people going for Hâjj by tour are provided many facilities by their operators; such person should take things as per requirement.

JANNATI KAUN?

All items of baggage should be marked before departure by tags and writings which should include at least the name of the pilgrim and his address.

Please ensure the safety of all the travel documents such as Passport, Meningitis certificate, currency, bank draft, ticket and other necessary documents like doctor's prescription, etc. They must be kept in a separate hand bag. Ensure that this hand bag is never out of your sight from the time you leave the house till the time you reach your room in Makkah.

It is not at all necessary to take eatables with you as every thing is now easily available in Saudi Arabia. The prices are also almost the same. It is advisable to carry as light a luggage as you can to avoid unnecessary hassles during this journey. Remember you are not on a leisure trip. Besides the more discomfort you face in this pilgrimage more will be your reward. Allah is more pleased with the Hâji who comes to Him in a tattered state.

INCUMBENCY OF HAJJ

If all the following conditions are fulfilled then Hajj becomes Fardh or incumbent:

1. To be a Muslim: Hajj is not Fardh unless and until one enters the fold of Islam.
2. To be an adult: Hajj is not Fardh on minors.
3. To be mentally fit: Hajj is not Fardh on insane.
4. To be physically fit: Hajj is not Fardh on handicapped or invalid. It should be borne in mind that Hajj is not Fardh upon a blind person, a person who is unable to walk, and upon an invalid person.
5. To have sufficient funds: Hajj is not Fardh unless the person can meet all requirements for his travel to and fro, and provision for his dependents during this period of his absence.
6. Time of Hajj: Hajj is not Fardh until one comes to the Hajj period, and all the above conditions hold valid.

Even if any one of the above conditions is not fulfilled; Hajj will not be considered Fardh.

When the conditions that make Hajj Fardh are fulfilled, then it becomes obligatory upon that person to perform Hajj immediately (during the first available Hajj season). One is not permitted to delay the Hajj, if one does so he is a major sinner. It is narrated by Aboo Dawood that the Holy Prophet Sallallahu 'Alaihi Wa Sallam said "the one who intends to perform Hajj should hasten to perform it."

CONDITIONS OF ACCOMPLISHMENT

1. Security of route: If the route is unsafe and there is likelihood of danger to the life or property then it is not necessary to start for Hajj.
2. Women must have a Maḥram: A woman must be accompanied by her husband or a Maḥram (a male member of her family whom she cannot marry according to Islamic Law), provided the journey is three days or more or the distance is 92 kms or more. This condition is irrespective of age. That means if the distance is less than 92 kms she can proceed without a Maḥram.
3. Women must not be in 'Iddat: A woman must not be in her waiting period after death of her husband or divorce.
4. Not to be under restraint: If a person is under restraint by the ruler or is under imprisonment, then he may postpone his Hajj.

FARAAIDH OF HAJJ

Following are the obligatory acts in Hajj:

1. Ihraam: To wear the distinctive garb as prescribed. It is the condition of Hajj.
2. Wuqoof-e-'Arafah: To remain present in 'Arafaat at least for some time between Zawaal of 9th of Dhul-Hijjah and dawn of 10th of Dhul-Hijjah. It is a Rukn of Hajj.
3. Major part of Tawaaf-e-Ziyaarat: That is four or more rounds of Tawaaf-e-Ziyaarat. It is also one Rukn of Hajj.
4. Niyyat: To have a firm intention in the mind.
5. Sequence: To follow prescribed sequence, that is first is to enter in the Ihraam, then to do Wuqoof followed by Tawaaf-e-Ziyaarat.
6. Time: Each act must be performed at its given time.
7. Place: Each act must be performed at its given place.

WAAJIBAAT OF HAJJ

Following are the Waajib acts in Hajj:

1. To don Ihraam at the Meeqaat limits, though it is permissible to do this even before entering in to Meeqaat limits.
2. To perform Sa'ee.
3. To begin Sa'ee from Safaa.
4. To perform Sa'ee on foot unless there is a reason to use a wheel chair.
5. To perform Sa'ee after four or more rounds of Tawaaf.
6. If Wuqoof is done during day time, it is Waajib to remain present in 'Arafaat for Wuqoof till sunset. If Wuqoof is done during the night there is no time period of stay in 'Arafaat. However, the Waajib applicable for stay up to sunset is missed, hence a Dam becomes compulsory.
7. To be present at least for some time in 'Arafaat for Wuqoof after the sunset.
8. To remain present in Muzdalifah for Wuqoof.
9. To offer Maghrib and 'Ishaa' prayers together at the time of 'Ishaa' at Muzdalifah.
10. To do Rami of Jamaraat as prescribed for three days.
11. To do Rami of Jamrat-e-'Uqbah on 10th of Dhul-Hijjah, before Halq or Taqseer.
12. To complete the Rami of a particular day on same day.
13. To do Halq or Taqseer.
14. To do Halq or Taqseer between 10th of Dhul-Hijjah to 12th of Dhul-Hijjah. i.e. during Ayyaamun Naahr.
15. To do Halq or Taqseer within Haram limits.
16. For Qaarin and Mutamatti' to offer sacrifice.
17. This sacrifice should be during 10th to 12th of Dhul-Hijjah.

18. This sacrifice should be within \hat{H} aram limits.
 19. To perform four or more rounds of \mathbb{T} awaaf-e-Ziyaarat between 10th of Dhul- \hat{H} ijjah to 12th of Dhul- \hat{H} ijjah.
 20. To perform \mathbb{T} awaaf from outside \hat{H} ateem.
 21. To perform \mathbb{T} awaaf from right side, that is Ka'bah should be on your left.
 22. To perform \mathbb{T} awaaf on foot unless there is a reason to use wheel chair.
 23. To perform \mathbb{T} awaaf with Ghushl and Wudhoo. If one fails to do so \mathbb{T} awaaf will have to be repeated. Please note that in the state when Ghushl is compulsory or without Wudhoo \mathbb{T} awaaf can not be performed.
 24. To perform \mathbb{T} awaaf without exposing Satr.
 25. To offer two Rak'aat after each \mathbb{T} awaaf. However, if not offered there is no expiation.
 26. To do various acts in the prescribed sequence.
 27. For those who are staying outside the Meeqaat and have come for \hat{H} ajj, \mathbb{T} awaaf-e-Wada' is essential. Women who are not in the state of offering \hat{S} alaat but have completed four or more rounds of \mathbb{T} awaaf-e-Ziyaarat are exempted from \mathbb{T} awaaf-e-Wada'.
 28. A person should not indulge in marital relations after Wuqoof-e-'Arfah till performing \mathbb{T} awaaf-e-Ziyaarat.
 29. To observe prohibitions of \hat{I} hraam.
- Note:** Omission of any Waajib knowingly or unknowingly, intentionally or unintentionally, willingly or unwillingly, entails expiation. However, by omission of any Waajib, \hat{H} ajj does not get invalidated.

SUNAN OF \hat{H} AJJ

Following acts are the Sunan of \hat{H} ajj:

1. Every person entering in to Makkah from outside the Meeqaat should offer \mathbb{T} awaaf-e-Qudoom, this is a Sunnah for a Mufrid and a Qaarin to offer this \mathbb{T} awaaf. Those who are performing \hat{H} ajj-e-Tamattu' are exempted.
2. To begin \mathbb{T} awaaf from \hat{H} ajr-e-Aswad, and to do Istilaam.
3. To do Ramal either in \mathbb{T} awaaf-e-Qudoom or in \mathbb{T} awaaf-e-Ziyaarat.
4. To run between two green pillars while performing Sa'ee.
5. To start from Makkah after Fajr prayer on 8th of Dhul- \hat{H} ijjah for Mina, so as to complete five prayers in Mina.
6. To spend the night of 9th of Dhul- \hat{H} ijjah in Mina.
7. To start from Mina for 'Arafaat on 9th of Dhul- \hat{H} ijjah after sunrise.
8. To take bath for Wuqoof -e-'Arafaat.
9. To stay in Muzdalifah for night while returning from 'Arafaat.
10. To start from Muzdalifah for Mina before sunrise.
11. To spend the nights of 11th and 12th of Dhul- \hat{H} ijjah in Mina. If one stays back in Mina for 13th of Dhul- \hat{H} ijjah, then it is Sunnah to spend night of 13th of Dhul- \hat{H} ijjah also in Mina.

MEEQAAT

What is Meeqaat? Meeqaat are points or stations from where whosoever crosses on his way to Holy Makkah either to perform Ĥajj, 'Umrah or for any other purpose, including business, is required to assume the state of Ihraam. Even those people residing within the Ĥaram limit if they go out of the Meeqaat, they can not re-enter this boundary without Ihraam. It is Waajib to wear Ihraam before entering the Meeqaat. The Prophet Šallalaahu 'Alaihi Wa Sallam has specified these places at the most popular routes to Makkah during his time.

A person who approaches Makkah needs to enter the state of Ihraam at or before the Meeqaat from which he will pass or, if somehow he is not passing through one of them, then a point in his route that corresponds to the nearest Meeqaat. If a person is passing the Meeqaat in an aircraft then again he should enter in the Ihraam before passing what is considered as the corresponding point to the nearest Meeqaat. The person can also enter in Ihraam before he leaves his home or before boarding the aircraft.

The one who does not know about Meeqaat must enquire from others and if no one is available to guide him he must use his commonsense and decide himself.

Any one crossing Meeqaat without Ihraam either has to offer Dam in Ĥaram or go back to Meeqaat and re-enter after donning Ihraam.

If one does not intend to go to Makkah but some other place within Meeqaat such as Jeddah, he is not required to wear Ihraam. If he thereafter enters Makkah, he can go without Ihraam.

There are five different Meeqaat:

- 1. Dhul-Ĥulaifah:** Dhul-Ĥulaifah is the Meeqaat for those who reside in Madinah and for those who approach Makkah from that direction. This is now commonly known as Abyaar-e-'Ali. The Prophet Šallalaahu 'Alaihi Wa Sallam had worn Ihraam from here while going for 'Umrah.
- 2. JuĤfah:** This is the Meeqaat for the people who come from the direction of Syria. Today the JuĤfah has lost its identity and people assume the state of Ihraam from Raabigh instead, which is near to JuĤfah.
- 3. Qarnul-Manaazil:** This is the Meeqaat for the people of Najd or for those coming from that direction. This is near Ṭaaif.
- 4. Dhaat-e-'Irq:** This is the Meeqaat for the people of Iran, Iraq and for those coming from that direction.

5. Yalamlam: This is the Meeqaat for the people of Yemen and others coming from that direction. It is the Meeqaat for many of the pilgrims from China, Japan, India, and Pakistan and for those who come from that direction.

Donning the Ĥajj Iĥraam before entering the Meeqaat is not only permissible but also desirable provided it is not prior to the Ĥajj period.

Those residing within the Ĥaram limit can wear Iĥraam for Ĥajj from any place within the Ĥaram, preferably from the Masjid-e-Ĥaraam. However, if they wish to perform 'Umrah the Iĥraam for 'Umrah should be worn some where from outside the Ĥaram limit preferably from the Masjid-e-'Aayishah. The area outside the Ĥaram limits is called Ĥil.

IĥRAAM

It is incumbent on all persons living beyond the Meeqaat to put on the Iĥraam if they intend to enter Makkah-e-Mukarramah. A woman not in the state of offering Šalaat is also not exempted from this. (A woman who has given birth, or is menstruating, is considered as unclean during that period and is not permitted to offer Šalaat or recite Holy Quran.)

In olden days Indians used to prefer sea route to go for Ĥajj. It took about a week to reach Jeddah port. When ship neared Yalamlam, which is about 60 kms from Makkah, and is the Meeqaat for those going from India, an announcement was made so that the people could enter the Iĥraam conveniently. After passing through Yalamlam, ship used to take around 6 to 7 hours to enter in Jeddah. Nowadays Indians are allowed to go by air only. Like in ship, in plane too the announcement is made when it approaches Yalamlam, however, due to high speed of airplanes it is not possible to enter the Iĥraam with convenience and ease. There is all likelihood that one may cross Meeqaat before he enters the Iĥraam in the prescribed manner. Further due to paucity of space one can not observe all the rituals as per Sunan. Hence it is advisable that after taking a bath at home, men should put on their Iĥraam sheets and women should wear their normal dresses with their heads fully covered. Šalaat-e-Iĥraam, Niyyat and reciting of Talbiyah may be postponed till one gets his boarding card, and gets cleared through Immigration and Customs. It frequently happens that either flights are cancelled or delayed for long hours. In such cases if one has made Niyyat of Iĥraam from the residence one may face great inconvenience. Further in that case it will not be possible for one to wear garlands of flower and embrace his near and dear ones since they may have applied perfume which may cost him a Dam. At airports necessary facilities are provided for entering the Iĥraam. One may take advantage of them.

Procedure For Entering The Ihraam

It is Sunnah to use Miswaak, and have a bath before putting on the Ihraam. If this is not possible, Wudhoo will suffice. As narrated by Hazrat Zaid Bin Thaabit that the Holy Prophet Sallallaahu 'Alaihi Wa Sallam had taken a bath before donning the Ihraam. (Aboo Dawood) Same applies for children and women not in state of offering Salaat.

It is Mustahab to pair the nails and remove pubic hair and that of armpits before the bath. Men may also trim their hair before Ihraam.

The Ihraam for men consists of two pieces of cloth, preferably white and new, one for the lower portion of the body covering from waist up to above the ankles and the other for the upper portion of the body. The head and face should be left uncovered. No other garments should be worn. The footwear should be such that the centre bones of the upper part of the feet (the area of the shoe-lace) must be left uncovered.

Women will put on their normal clothes however; their heads must be fully covered. Their faces and hands up to the wrists may be exposed; however, it becomes Waajib to cover their faces if they fear Fitnah. This should be done in such a manner that the covering does not touch the face.

Men are prohibited to use socks and hand gloves but women are permitted to do so.

It is Sunnah for men to apply perfume on the body and Ihraam cloth before making the intention. But no trace or colour of perfume should be visible on the clothes. It is against the Sunnah to make Idhtibaa' at this stage.

After putting on the Ihraam and reaching the airport and completing all the formalities as explained earlier, if it is not a Makrooh time, then offer two Rak'aat Sunnat-e-Ihraam. During the Salaat men will cover their heads with the Ihraam sheets. It is Mustahab to recite Soorh Kaafiroon in first Rak'at and Soorh Ikhlaas in second Rak'at. After the Salaat men should uncover their heads.

Note: A woman not in the state of offering Salaat will not offer it. She will perform Ghusl, put on her normal clothes, which will serve as her Ihraam.

Niyyat And Talbiyah

There are three ways to perform the Hajj.

1. Hajj-e-Tamattu`
2. Hajj-e-Ifraad
3. Hajj-e-Qiraan

According to Hanafi school of thought Qiraan is considered the most meritorious. The Tamattu` comes thereafter, and Ifraad is the last.

You are required to pronounce your Niyyat after offering the Salaat-e-Ihraam. However, if it is Makrooh time do not offer this Salaat. Merely make the intention and recite Talbiyah.

As mentioned earlier, you can perform Hajj in three different ways. You have to make the Niyyat accordingly as detailed bellow:

1. Hajj-e-Tamattu`: Hajj-e-Tamattu` involves performing `Umrah and then Hajj, with separate Ihraam for each. Whoever performs Hajj-e-Tamattu` is called Mutamatti`. This form is considered to be the most convenient of three forms of Hajj. It is the Hajj-e-Tamattu` which is usually performed by most pilgrims from India.

If you intend to perform Hajj-e-Tamattu` you are required to enter the Ihraam with intention to perform `Umrah after offering two Rak`aat Sunnat-e-Ihraam as explained above. Thereafter men should remove the Ihraam sheet from their heads and recite Niyyat of `Umrah as under:

اَللّٰهُمَّ اِنِّى اُرِيْدُ الْعُمْرَةَ فَيَسِّرْهَا لِيْ وَتَقَبَّلْهَا مِنِّىْ

نَوَيْتُ الْعُمْرَةَ وَاَحْرَمْتُ بِهَا مُخْلِصًا لِلّٰهِ تَعَالٰى

**“Allaahumma Innee Ureedul `Umratah Fa Yassirhaa Lee
Wa Taqabbalhaa Minnee Nawaitul `Umratha Wa Ahramtu Biha
Mukhlisal Lillaahi Ta `aalaa”**

*(O Allah! I intend performing `Umarh, render it easy for me,
and accept it from me. I have intended for `Umrah
and worn Ihraam for it, for the sake of Allah only)*

The Niyyat is nothing but your mental intention, however, to pronounce it verbally is desirable.

After making Niyyat immediately pronounce the Talbiyah as under:

لَبَّيْكَ ۖ اللَّهُمَّ لَبَّيْكَ ۖ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ۖ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ ۖ

**“Labbaik. Allaahumma Labbaik.
Labbaika Laa Shareeka Laka Labbaik.
Innal Hâmda Wan Ni`mata Laka Wal Mulk. Laa Shareeka Lak”**

*(Here I am at Your service. O Allah! I am present. I am present,
You have no partner, I am present. Verily all Praise and Grace
as well as the entire Universe is Yours. You have no partner)*

While reciting the Talbiyah, the Niyyat should be firmly in your mind. It is better to say like this:

لَبَّيْكَ بِالْعُمْرَةِ
JANNATI KAUN?
“Labbaika Bil `Umrah”

(I am present for `Umrah)

The Talbiyah is a prayer as well as an assertion of the pilgrim's conviction that he intends to perform `Ibaadat only for the glory of Allah. You start the recital upon changing into the Ihraam, and continue to recite it as often as possible.

It is Sunnah to pronounce Talbiyah as mentioned above, without omitting any word. It is also Sunnah to pause at the places as indicated above. It is Mustahab to say the Talbiyah thrice whenever recited. Men should say it loudly while women must say it in soft voice.

It is narrated by Hâzrat Zaid Ibne Khalid Radiallaahu `Anhu that the Holy Prophet Sallalaahu `Alaihi Wa Sallam said that “Jibraeel came to me and said: O Prophet! Sallalaahu `Alaihi Wa Sallam Instruct your companions to raise their voices while reciting Talbiyah, as it is from the Sha`aair(ordinances)of Hâjj.(Ibne Maajaah)

Ĥazrat Sahal Ibne Sa'd Radiallaahu 'Anhu narrated that the Holy Prophet Ŗallalaahu 'Alaihi Wa Sallam said that “ When a Muslim recites Talbiyah, then every stone, tree, and all the area to his left and right utter the same, till it reaches the end of the earth.(Ibne Maajaah, Tirmidhi)

It is undesirable to salute a person who is pronouncing Talbiyah loudly. If any one does so, the person pronouncing Talbiyah may reply him after completion of Talbiyah. However, if it is felt that the saluter may leave by then, in that case he may reply while reciting.

After the Niyyat and Talbiyah one becomes a MuĤrim. (One who's IĤraam is valid.)

Then humbly beg Allah the Most Accepting to forgive you your sins, to save you from the Fire, to grant you Paradise, and to accept your all efforts.

To make the Niyyat and recite Talbiyah are Waajib for the state of IĤraam to commence. If one makes only the Niyyat and fails to recite the Talbiyah or he recites the Talbiyah without the Niyyat his IĤraam is not valid. In the place of the Talbiyah if some one says:



لَا إِلَهَ إِلَّا اللَّهُ or الْحَمْدُ لِلَّهِ or سُبْحَانَ اللَّهِ
 “Laa ilaaha illallaah” or “AlĤamdu Lillaah” or “SubĤanallaah”

with intention of the IĤraam it will be sufficient. However, to pronounce the Talbiyah is Sunnah. A person who is dumb must move his lips.

If you go beyond the Meeqaat without the Niyyat, it will be as if you are entering without IĤraam, though you may be wearing the IĤraam dress. Dam will have to be given.

Once you reach Makkah please complete the 'Umrah and then come out of your IĤraam. You will put on the IĤraam of Ĥajj later.

2. Ĥajj-e-Ifraad: Ĥajj-e-Ifraad involves performing Ĥajj only. The pilgrim is called the Mufrid. If you are intending to offer Ĥajj-e-Ifraad then after offering two Rak'at Sunnat-e-Iĥraam as explained above you are required to make the Niyyat for Ĥajj only. It is as under:

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ الْحَجَّ فَيَسِّرْهُ لِيْ وَتَقَبَّلْهُ مِنِّىْ
نَوَيْتُ الْحَجَّ وَاَحْرَمْتُ بِهٖ مُخْلِصًا لِلّٰهِ تَعَالٰى

**“Allaahumma Innee Ureedul Ĥajja Fa Yassirhu Lee
Wa Taqabbalhu Minnee Nawaitul Ĥajja Wa Aĥramtu Bihi
Mukhliṣal Lillaahi Ta`aalaa”**

*(O Allah! I intend to perform Ĥajj, render it easy for me,
and accept it from me. I have intended for Ĥajj
and worn Iĥraam for it, for the sake of Allah only)*

A Mufrid will also recite the Talbiyah immediately after making Niyyat as described above. Mufrid will say this:

لَبَّيْكَ بِالْحَجِّ
JANNAATI KAUN?

“Labbaika Bil Ĥajj”

(I am present for Ĥajj)

Then humbly beg Allah the Most Accepting to forgive you your sins, to save you from the Fire, to grant you Paradise, and to accept all your efforts.

After reaching Makkah, a Mufrid will offer Ṭawaaf-e-Qudoom, this Ṭawaaf is Sunnah. There is no Idĥtibaa' or Ramal in this Ṭawaaf. After this Ṭawaaf you are not required to do Sa'ee or cut your hair, as you have made intention of only Ĥajj. However, if you desire to offer Sa'ee which is Waajib after Ṭawaaf-e-Fardh at this stage, then in that case you will do Idĥtibaa' and Ramal and perform Sa'ee thereafter. You will not discontinue pronouncing Talbiyah after Istilaam as the Mutamatti' does. You will remain in the Iĥraam and wait for 8th Dhul-Ĥijjah. A sacrificial animal is not obligatory when performing Ĥajj-e-Ifraad.

3. Ĥajj-e-Qiraan: Ĥajj-e-Qiraan involves combining the `Umrah and Ĥajj, with only one Ihraam for both. The pilgrim offering Ĥajj-e-Qiraan is called Qaarin. A Qaarin is required to make Niyyat of both the Ĥajj and `Umrah after offering Salaat-e-Ihraam. The Niyyat is as under:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ وَالْحَجَّ فَيَسِّرْهُمَا لِي وَتَقَبَّلْهُمَا مِنِّي
نَوَيْتُ الْعُمْرَةَ وَالْحَجَّ وَأَحْرَمْتُ بِهِمَا مُخْلِصًا لِلَّهِ تَعَالَى

**“Allaahumma Innee Ureedul `Umratah Wal Ĥajja Fa Yassirhumaa Lee
Wa Taqabbalhumaa Minnee Nawaitul `Umratha Wal Ĥajja
Wa Ahramtu Bihimaa Mukhlisal Lillaahi Ta `aalaah”**

*(O Allah! I intend to perform `Umrah and Ĥajj, render them easy for me,
and accept them from me. I have intended for `Umrah and Ĥajj
and worn Ihraam for them, for the sake of Allah only)*

A Qaarin will also recite the Talbiyah immediately after making Niyyat as described above. Qaarin will say as under:

لَبَّيْكَ بِالْعُمْرَةِ وَالْحَجِّ
JANNATI KAUN?

“Labbaika Bil `Umrathi Wal Ĥajj”

(I am present for `Umrah and Ĥajj)

Then humbly beg Allah the Most Accepting to forgive you your sins, to save you from the Fire, to grant you Paradise, and to accept all your efforts.

After reaching Makkah you will offer `Umrah. When doing Ṭawaaf-e-`Umrah you will do Idhṭibaa' and Ramal. After this Ṭawaaf you are also required to do Sa'ee but not to cut your hair, as you have made intention of `Umrah and Ĥajj. After completing `Umrah you will offer Ṭawaaf-e-Qudoom, this Ṭawaaf is Sunnah. There is no Idhṭibaa' or Ramal in this Ṭawaaf. After this Ṭawaaf you are not required to do Sa'ee. However, if you desire to offer Sa'ee which is Waajib after Ṭawaaf-e-Fardh at this stage only, then in that case you will do Idhṭibaa' and Ramal and perform Sa'ee thereafter. You will not discontinue pronouncing Talbiyah after Istilaam as the Mutamatti' does. You will remain in the Ihraam and wait for 8th Dhul-Ĥijjah to complete your Ĥajj rites.

Note: One who intends to perform Ĥajj on behalf of another (Ĥajj-e-Badal) is required to pronounce the name of that person on whose behalf he intends to perform Ĥajj. It is better to say:

لَبَّيْكَ مِنْ فُلَانٍ

“Labbaika Min Fulaan”

(I say Labbaik on behalf of... ..)

i.e. in place of Fulaan he must take the name of that person. If he does not utter it is sufficient to mentally intend it.

Īhraam Of A Minor

If you intend to take your minor child with you then:

1. If the child is not matured enough to put on Īhraam and perform its rituals himself/herself, then his/her Walee (guardian) has to dress the child accordingly. Walee has to make the Niyyat on behalf of such a child and see to it that the child observes all the prohibitions in Īhraam. Walee will perform all the rituals of Ĥajj and ‘Umrah on his/her behalf. However, he is not required to offer prayers which are Waajib after Ṭawaaf on behalf of the child.

If an immature child dons his own Īhraam and completes the rituals himself then his Ĥajj is invalid. In this case it is Waajib on the Walee to perform the rituals on behalf of such child, except prayers which are Waajib after Ṭawaaf.

2. If the child is mature enough to put on Īhraam and perform its rituals himself/herself, then he/she will put on the dress accordingly. Make the Niyyat and observe all the prohibitions of the Īhraam. Such a child will perform all the rituals of Ĥajj and ‘Umrah himself/herself.

If the child fails to observe any prohibitions of the Īhraam or commits any mistake no expiation entails. Even if child’s Ĥajj becomes Faasid, it is not to be repeated.

However, this will be a Nafl Ĥajj. After the child attains puberty and if the Ĥajj becomes Fardh on this child he/she has to perform it on his/her own.

Prohibitions When In Ihraam

After one has made the intention and pronounced Talbiyah, the state of Ihraam begins. Now one is subjected to all the restrictions imposed by Sharee'at. They are explained bellow.

No sooner one makes the intention of Ihraam, it is obligatory for one to abstain from the following:

1. To indulge in marital relations, amorous talks, hugging, kissing with lust etc.
2. To use obscene and vulgar language.
3. To quarrel with some one in worldly matters.
4. To hunt a wildlife (including wild birds), to aid a hunter in any way.
5. To milk a wild animal.
6. To cook, fry, purchase, or sell eggs or meat of wild animals or wild birds. To break eggs of wild birds, or to pluck their feathers, or to harm them in any way.
7. To clip own nails either personally or by any one else, or to cut nails of some one else.
8. To trim, shave or clip the hair from any part of the body.
9. Males must not wear sewn garments, underwear, gloves, turbans, or socks. Males should ensure that their heads and faces are not covered at any time. They are not allowed to carry any bundle of cloth on their heads. Women are permitted to do so.
10. To use such shoes which cover the elevated bone of the foot.
11. To kill or pick lice, or remove it from the body or hair or to ask others to do so. Use of lotions to kill lice is also prohibited.
12. To groom hair and apply olive or sesame oil, even if they have no fragrance.
13. To use perfume, aromatic oils, scent and every other thing that has a fragrance, e.g. Soap, etc.
14. To eat scented items like cloves, musk, cardamom, cinnamon, saffron, nutmeg, etc.
15. To dye, colour, and apply Mehndi to hair.
16. Clipping, shaving others, be the other person is in Ihraam or not.
17. To indulge in sins is always prohibited and to do so in Ihraam is a greater sin.

All the above acts are Haraam/prohibited in the state of Ihraam. It is important to remember that the things which are not permissible in the Ihraam if done, knowingly or unknowingly, with intention or without intention, in sleep or under duress, the expiation prescribed for that particular mistake has to be given.

Undesirables When In Ihraam

The following things are undesirable in Ihraam:

1. To remove dirt or scum from the body.
2. To wash hair or body with un-perfumed soap.
3. To comb own hair.
4. To scratch the head or body in a way that may cause hair or lice to fall.
5. To wear or put on body any cloth which has been put in Loobaan and it still smells of it.
6. To hide any part of face with cloth.
7. To enter under the curtain of Ka'bah in such a way that either it touches the head or the face.
8. To use darned or patched Ihraam.
9. To tie a Ta'weedh in arm even using unstitched cloth.
10. To lie down in a way that face touches pillow.
11. To put bandage without a valid reason.
12. To eat anything in which odourous ingredients have been added and which are not cooked and still emits odours.
13. To do make up.
14. To join one end of the sheet covering lower part of the body with other end by a needle or a pin or tie a knot on it.
15. To wear a Lunggi and tighten it with a belt or a waist band.

All the above acts are Makrooh/undesirable in the state of Ihraam.

JANNATI KAUN? Permissibles When In Ihraam

1. To cover your-self with sewn clothes, not to wear it, in such a way that neither head nor face is covered.
2. To tuck up sides of Ihraam clothes in the lower wrapping (Lunggi).
3. To tie a purse to keep money.
4. To wear armaments.
5. To take a bath, be it Waajib or to cool one's body without scrubbing.
6. To dive in water.
7. To wash linen provided it is not for killing lice.
8. To use Miswaak.
9. To sit under shade or use an umbrella.
10. To wear a ring as prescribed by Sharee'at.
11. To use odourless Surmah.
12. To extract teeth or remove broken nails.
13. To cover ears.
14. To clean a boil or an abscess.
15. To undergo circumcision.

16. To remove hair from the eye.
17. To scratch head or body, taking due care so that neither hair nor any lice falls.
18. To slaughter tame animals such as cattle, poultry, sheep and goats. Their milking is also permitted. Similarly eggs from farm house can be used.
19. To catch fish for eating as well as for medicinal use. It is not permitted for entertainment even when not in Ihraam.
20. To cut grass or tree out of Haraam area.
21. To kill crows, snakes, scorpions, lizards, mosquitoes, cockroaches, flies, bugs, and wild animals which are harmful even in Haraam.
22. To put bandage on any part of the body except head and face.
23. To put pillow under the head or cheeks.
24. To put own/some body else's hand on the nose or head.
25. To use cooked food with cardamom, cloves, musk etc even if it emits its own odour (e.g. Biryani).
26. To quarrel for religious purpose, if necessary it is Waajib to do so.
27. To use such footwear which does not cover the elevated bone of the foot.
28. To touch sandal wood, Looban, and agar wood when not emitting smell.
29. To carry a tray on head.
30. To apply ghee, mustard oil, almond oil, coconut oil etc which do not smell.
31. To marry.
32. To use soft drinks, ice cream, etc in which essence has been added and cooked. If you are not sure then it is better to avoid them.

All the above acts are Mubaah/permissible in the state of Ihraam.

The above discussed rules are applicable to both, males as well as females. However, in the following cases women are exempted:

1. Men are not permitted to cover their heads but women have to do so. In fact for women it is Waajib to cover their heads in the presence of non Ma'hram and while offering prayers.
2. She is permitted to carry a sack on her head.
3. To groom her hair and apply non-perfumed oil.
4. To enter under the curtain of Ka'bah in such a way that it remains on head but does not touch her face.
5. To use hand gloves, socks, and sewn clothes.
6. To wear a Ta'weedh around the neck even using stitched cloth.

Note: Women like men are also not permitted to cover their faces. However, if need be they can cover their faces from non Ma'hram using a hand fan or any thing else so that it does not touch their face.

AT JEDDAH

During your travel up to Jeddah keep yourself busy in Zikr, Du'aa, and reciting Durood. Continue pronouncing Talbiyah as often as possible; make it a point to recite it thrice each time. During the flight you must fill in the Immigration slips (forms), which would be given to you by the Airline crew. These are required by the Saudi authorities. Please fill these slips properly. If you are not able to fill it up, take the help of your fellow passengers or the flight crew. You must keep this filled up slip inside your passport so that you may clear Immigration quickly after landing at Jeddah. You must not keep the passports and Immigration slips of others together, as ladies and gents will be separated at Immigration therefore, each person should have custody of his own documents and papers.

When you land at Jeddah, disembark from the plane with your right foot touching the Holy ground first, and recite Bismillaah Shareef. Thereafter proceed to the terminal building concentrating towards Allah the Exalted and thanking Him for His Great Mercy.

After deplaning you will be brought to a hall where you will be asked to wait. From here people, in small batches, separately for men and women, are taken into the Immigration hall. If you have filled in your Immigration slip correctly there will be no problems and you will pass through Immigration. Airline's agents are available in the hall in case you still need any help.

JANNATI KAUN?

After Immigration you will come into the Customs areas in which your baggage would be lying or would be coming on conveyer belts. You should identify your baggage, and take them to the Customs counter. Be prepared to open the baggage for inspection by the Customs Officials and then you will have to close it and take it out.

After you come out of the Customs hall, the luggage will be loaded on trolleys while you will have to pass through an enclosure which has the officials of the United Agents Office (Maktabul-Wukulaa) present. Here they will check your passports to see whether your compulsory dues have been paid and then they will issue you bus coupons for your various journeys within the Kingdom. Compulsory dues of Hajj Committee pilgrims are paid directly by the Hajj Committee through the Consulate to the Maktabul-Wukulaa. Here you are required to pay a predetermined Mu'allim's fee if you are not travelling by Hajj Committee. These charges are collected towards expenditures for travel of the pilgrim from Jeddah to Makkah, Makkah to Mina, 'Arafaat, Muzdalifah, Mina, and back to Makkah. It also includes charges for the stay of the pilgrim at Mina and 'Arafaat as well as transfer to Madinah and back.

After completion of necessary formalities of Health, Immigration, and Customs, come out. Take due care of your luggage. After coming out of terminal building proceed to the place from where you will board the bus of your Mu'allim which will take you to Makkah.

Take care that all your baggage is loaded in the same bus in which you travel otherwise you may lose some of your belongings. Mu'allim collects passports of all pilgrims at the airport itself and retains them with himself till their departure. Be specially careful while you are using the toilet or any other facility at airport. There are a lot of cases of theft in the toilet and in the restaurant areas at the airport. If you want you can encash your bank draft at the airport, taking due care.

The average time that a pilgrim would spend at the airport would be in the range of 5-6 hours. Remember you have entered the Kingdom of Saudi Arabia on a Holy pilgrimage. Hajj will entail a lot of physical hardships. You are in Ihraam and you have to observe the strict conditions of Ihraam and one of which is that you should not lose your temper. Do not get angry or abusive. Tolerate and accept things in a steadfast manner.

TO MAKKAH

Makkah is about 45 Kms from Jeddah. You are a fortunate person that you have been invited by Allah, the Almighty to visit this Holy City where His Prophet Sallallahu 'Alaihi Wa Sallam was born, where the Quran was revealed to him for the first time, and where he declared his Prophet hood for the first time. This is the place where first Hazrat Aadam and then Hazrat Ibrahim 'Alaihumas Salaam built the Ka'bah. You must thank Allah, the Most Exalted for his great favour to you. You must consider His Excellence, and His Mercy that in spite of your weaknesses He has invited you to His Holy House. Examine yourself, your acts, and deeds. Are they worth presenting to Him? Feel ashamed of them, and beg His pardon, definitely He is the Most Merciful and Always Forgiving. Try to wash your deeds with your tears. Request Him to give you strength to fulfill the due respect of this Holy Land and bless you with its benefits. Through out this journey continue with Zikr, Du'aa, and Talbiyah.

On your way you will notice a boundary beyond which non-Muslims are not permitted to enter. This is called Hadd-e-Haram. Large boards are displayed at the entrance. In Haram it is prohibited to pluck fresh grass, cut plants, or kill or harm its wild animals. This prohibition is for all whether in Ihraam or not in Ihraam. Many wild pigeons are seen in Makkah. These pigeons are believed to be descendents of the pigeon that built a nest and laid eggs on the opening of the cave in which the Holy Prophet Sallallahu 'Alaihi Wa Sallam hid while

migrating to Madinah. Do not harass these pigeons. Be careful; don't even think ill of those who harass these pigeons. Just think! If pigeons of Makkah are held in nobility, how noble are its residents – that too Muslims.

As you proceed further and notice the habitats of Makkah, feel ashamed of your sins and wrong doings. Lower your heads, seek forgiveness, supplicate profusely. Add this supplication also:

اَللّٰهُمَّ اجْعَلْ لِيْ بِهَا قَرَارًا وَارْزُقْنِيْ فِيْهَا رِزْقًا حَلٰلًا

“Allahummaj`al Lee Bihaa Qaraaraw Warzuknee
Feehaa Rizqan Halaalaa”

*(O Allah! make it peaceful and safe for me, and give me subsistence
which is legitimate in it)*

Then while entering the boundary of Makkah, make the following supplication:

اَللّٰهُمَّ اَنْتَ رَبِّيْ وَاَنَا عَبْدُكَ وَالْبَلَدُ بَلَدُكَ جِئْتُكَ هَارِبًا مِّنْكَ اِلَيْكَ لِاُوْدِيْ
فَرَايِضِكَ وَاَطْلُبُ رَحْمَتَكَ وَالتَّمَسُّ بِرِضْوَانِكَ اَسْأَلُكَ مَسْأَلَةَ الْمُضْطَرِّينَ
اِلَيْكَ الْخَائِفِيْنَ عُقُوْبَتَكَ اَسْأَلُكَ اَنْ تَقْبَلَنِيْ الْيَوْمَ بِعَفْوِكَ وَتُدْخِلَنِيْ فِيْ رَحْمَتِكَ
وَتَتَجَاوَزَ عَنِّيْ بِمَغْفِرَتِكَ وَتُعِيْنَنِيْ عَلَى اَدَاءِ فَرَايِضِكَ اَللّٰهُمَّ تُجِّنِيْ مِنْ عَذَابِكَ
وَافْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ وَاَدْخِلْنِيْ فِيْهَا وَاَعِزَّنِيْ مِنَ الشَّيْطَانِ الرَّجِيْمِ

“Allahumma Anta Rabbee Wa Anaa `Abduka Wal Baladu Baladuka
J`ituka Haaribum Minka ilaika Liuwaddiya Faraa`idhaka Wa A`tluba
Raḥmatuka Wa Altamisa Ridhwanaka As`aluka Mas`alatal Mudhṭarreena
ilaikal Khaa`ifeena `Uqoobataka As`aluka An Taqabbalaniyal Yauma
Bi`afwika Wa Tudkhilnee Fee Raḥmatika Wa Tatajawaza `Annee
Bimaghfiratika Wa Tu`eenanee `Alaa Aadaa`i Faraaidhaka Allaahumma
Najjinee Min `Adhaabika Waftaḥlee Abwaaba Raḥmatika Wa Adkhilnee
Feeha Wa A`idhnee Minash Shaitaanir Rajeem”

(O Allah! You are my Sustainer, I am Your servant. It is your city and I have come to You, fleeing from Your torment to carry out Your orders, and seek Your mercy and look for Your pleasure. I plead to you like those who are afraid of Your torment. I request You to accept me today with Your forgiveness and shower upon me Your mercy, and to exonerate me from my short comings, and to help me in carrying out Your orders. O Allah! Save me from Your punishment and open for me doors of Your compassion and enter me in to it, and protect me from Satan, the rejected)

The bus journey from Jeddah to Makkah will take nearly two hours and you will be taken first to the office of the Mu'allim, where your Mu'allim will give you your Identity Card which will bear his address of Makkah and your tent number in Mina and 'Arafaat along with wrist bands. It is compulsory to carry it all the time with you otherwise you may face problems with local police or if you are lost in the crowds you may not be able to locate your address easily. Advise your womenfolk accordingly.

After this you would be taken to your building where you are to stay. Please ensure that your luggage is off loaded at your building. This is your personal responsibility.

Now get rid of all the humanly requirements. It is Mustahab (preferable) to perform Ghusl. If it is not possible, Wudhoo will suffice. Then get ready to visit the Masjid-e-Haraam either for 'Umrah or for Tawaaf-e-Qudoom depending up on your Niyyat.

As you are ready to move towards the Masjid-e-Haraam do not forget to keep your identity belt and address of your Mu'allim with you. Avoid carrying large amounts of cash or draft etc, as there are possibilities of being pick-pocketed. Women must be careful of their jewellery.

1. **Rukn-e-Aswad:** Is the starting point of Ṭawaaf, it derives its name from the Ḥajar-e-Aswad (Black Stone) fixed at this corner. It is in the South East direction.
2. **Rukn-e-`Iraaqee:** The corner facing Iraq. It is East North corner.
3. **Rukn-e-Shaamee:** The corner facing Syria. It is North West corner.
4. **Rukn-e-Yamaanee:** The corner facing Yemen. It is West South corner.
5. **Ḥajar-e-Aswad:** The black stone of Paradise fixed in the south-eastern corner of the Holy Ka`bah. It is said that it is a Sapphire of Paradise. It is fixed into a silver lining. The Ṭawaaf starts from here.
6. **Multazam:** It is the part that lies between the corner of the Black Stone and the door of the Holy Ka`bah. It is the place to which Muslims cling to in submissiveness and supplicate to Allah the Almighty. It is said that supplications are answered at this place.
7. **Baab-e-Ka`bah:** The golden door of the Holy Ka`bah which is slightly elevated from the ground and lies on the side between Rukn-e-Aswad and Rukn-e-`Iraaqee.
8. **Ḥateem:** It is the curved section to the north of the Holy Ka`bah on the side of the waterspout. It is a marbled area with a wall in the form of a semi-circle with an eastern and a western opening. It is the part of Ka`bah, to enter in to Ḥateem is just entering in Ka`bah.
9. **Meezaab-e-Raḥmat:** The golden waterspout of the Holy Ka`bah fixed in the roof over it, to drain the water from its roof in to Ḥateem.
10. **Mustajaar:** It lies between the Rukn-e-Yemaanee and the Rukn-e-Shaamee, just opposite side of Multazam. It is also a place where supplications are answered by Allah.
11. **Mustajaab:** The wall of Ka`bah between Rukn-e-Yemaanee and the Rukn-e-Aswad is called Mustajaab. At this place seventy thousand Angels are deputed to say Aamin to the supplications of pilgrims. Mustajaab means the place where the supplications are definitely accepted.
12. **Maqaam-e-Ibrahim:** It is a golden dome just opposite Baab-e-Ka`bah; it contains a stone from Paradise on which Prophet Ibrahim `Alaihis Salaam stood while constructing Ka`bah. His footprints are still visible on the stone.
13. **Zam-Zam:** It is a Sacred Well situated to the South of Maqaam-e-Ibrahim, it sprung when Prophet Isma`eel `Alaihis Salaam desperately rubbed his feet on the ground due to thirst. It is Sunnah to drink its water after completion of Ṭawaaf.

ENTRY INTO MASJID-E-HARAAM

As soon as you are ready, proceed for the Ṭawaaf. This is what the Holy Prophet Ṣallallaahu `Alaihi Wa Sallam did. According to Ḥazrat `Aayishah Siddiqah Radiallaahu `Anhaa, the first thing which the Holy Prophet Ṣallallaahu `Alaihi Wa Sallam did on arriving in Makkah for Ḥajj was to perform Wudhoo and proceed for Ṭawaaf. (Bukhari, Muslim) While going to the Masjid-e-Ḥaraam, keep in mind your sins, and that you are going to present yourself in the Court of Allah, His Majesty, Who is aware of each and every deed of yours. Keep repenting and feel sorry for the same. Remember that Allah knows your intentions as well. Remain busy in pronouncing Talbiyah, reciting Durood and Du`aa. Enter in to the Masjid-e-Ḥaraam preferably through Baabus Salaam. If this is not possible then enter through any other gate. A woman, not in the state of offering Ṣalaat, should not enter the Masjid.

It is Sunnah to remove slipper of your left foot first and then right. Keep your footwear at proper place so that you can wear them when you come out. And then enter the Mosque with the right foot first, with utmost humbleness and respect and recite:

اَعُوْذُ بِاللّٰهِ الْعَظِيْمِ وَبِوَجْهِهِ الْكَرِيْمِ وَ سُلْطٰنِهِ الْقَدِيْمِ
 مِنْ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الْحَمْدُ لِلّٰهِ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ ط
 اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَ اَزْوَاجِ سَيِّدِنَا مُحَمَّدٍ ط
 اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ وَ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ ط

**“A`oodhu Billaahil `Azheemi Wa Biwajhil Kareemi Wa Sulṭaanihil
 Qadeemi Minash Shaiṭaanir Rajeem. Bismillaahilḥamdu Lillaahi Was
 Salaamu `Alaa Rasoolillaah. Allaahumma Ṣalli `Alaa Syaidinaa
 Muḥammadiw Wa `Alaa Aali Syaidinaa Muḥammadiw Wa Azwaaji
 Syaidinaa Muḥammad. Allaahummaghfirlee Dhunoobee
 Waftaḥlee Abwaaba Raḥmatik”**

*(I seek refuge of Allah, the Great, the Gracious, the Eternal Lord, from the
 Satan, the rejected. Allah's name I begin with, all Praise be to Allah.
 Peace be upon His Prophet. O Allah! Invoke blessings upon our leader,
 Muḥammad, his progeny, and his wives. O Allah! Forgive me my sins,
 and open for me the doors of Your Mercies)*

Learn this supplication by heart and keep on reciting it whenever you enter in to any Mosque. At this time you may also recite:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَإِلَيْكَ يَرْجِعُ السَّلَامُ ط حَيَّنَا رَبَّنَا بِالسَّلَامِ
وَأَدْخَلْنَا دَارَ السَّلَامِ ط تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ط
اللَّهُمَّ إِنَّ هَذَا حَرَمُكَ وَمَوْضِعُ أَمْنِكَ فَحَرِّمْ لَحْمِي وَبَشَرِي
وَدَمِي وَمُخِّي وَعِظَامِي عَلَى النَّارِ ط

“Allaahumma Antas Salaamu, Wa Minkas Salaamu, Wa ilaika Yarji`us
Salaam. Hayyinaa Rabbanaa Bis Salaami, Wa Adkhilnaa Daaras Salaam.
Tabaarakta Rabbanaa Wa Ta`alaita Yaa Dhal Jalaali Wal Ikraam.
Allaahuma Inna Haadhaa H`aramuka Wa Maudhi`u Amnika, Faharrim
Lahmee Wa Basharee Wa Damee Wa Mukhkhee
Wa `Izhaamee `Alannaar”

*(O Allah! You are Peace, and peace comes from You, and peace returns to You.
Keep us alive with peace. And enter us in the house of peace.
O Allah! You are the Glorious, O Allah! The most Blessed and Exalted,
it is Your House of peace, and a place of peace from You, so forbid my
muscles, my skin, my blood, my brain, and my bones from the Fire)*

Make the Niyyat for I`tikaaf, which reads as under:

نَوَيْتُ سُنَّةَ الْإِعْتِكَافِ

“Nawaitu Sunnatal I`tikaaf”

(I intend making Sunnat I`tikaaf)

The benefit of I`tikaf is that you are continuously rewarded as long as you are in the Mosque. Since you are required to stay in the Masjid-e-H`araam for long time, if need be you can eat, drink or sleep for a while in the Masjid which is otherwise not permitted.

Learn the Niyyat for I'tikaaf also by heart and keep on reciting it whenever you enter any Mosque.

The Talbiyah should be recited constantly.

لَبَّيْكَ ۖ اَللّٰهُمَّ لَبَّيْكَ ۖ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ ۖ
اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ ۖ

**“Labbaik. Allaahumma Labbaik.
Labbaika Laa Shareeka Laka Labbaik.
Innal Hâmda Wan Ni`mata Laka Wal Mulk. Laa Shareeka Lak”**

*(Here I am at Your service. O Allah! I am present. I am present,
You have no partner, I am present. Verily all Praise and Grace
as well as the entire Universe is Yours. You have no partner)*

Soon you will see the Ka'bah, the holiest of all structures in Islam. Throughout the world Muslims offer Sâlaat facing towards it, you too have done this throughout your life. Now the moment has come with the Grace of Allah that you are about to have a look of that Holy Ka'bah.

On sighting the Ka'bah Shareef for the first time, keep your eyes fixed on it. Standing aside, proclaim the following thrice:

لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

“Laa ilaaha illallaahu Wallaahu Akbar”

(There is no deity except Allah, and Allah is the Greatest)

Then send Durood on the beloved Prophet Sallalaahu `Alaihi Wa Sallam and, in all humility, make Du'aa to Allah. Our learned ancestors believed this to be an auspicious time to beg from Allah the Almighty. Remember, an occasion like this is witnessed once in a life time. Do not be in a hurry, ask your Lord as much as you can. This is an occasion where Du'aa is most certainly accepted by Allah the Most Merciful. If possible do remember the compiler of this book in your supplications.

Then you may recite following comprehensive Du'aa:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ط

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ مِنْ خَیْرِ مَا سَأَلَكَ مِنْهُ نَبِیُّكَ

مُحَمَّدٌ صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ ط

وَأَعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نَبِیُّكَ

مُحَمَّدٌ صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَسَلَّمَ ط

**“Rabbanaa Aatinaa Fid Dunyaa Hasanataw Wa Fil Aakhirati Hasanataw
Wa Qinaa `Adhaaban-Naar. Allaahumma Innee As'aluka Min Khairi
Maa Sa'alaka Minhu Nabiyyuka Muḥammadun Ṣallallaahu Ta'aalaa
`Alaihi Wa Sallam. Wa A'oodhubika Min Sharri Mast'aadhaka Minhu
Nabiyyuka Muḥammadun Ṣallallaahu Ta'aalaa `Alaihi Wa Sallam”**

(O Allah! our Sustainer, give us excellence in this world and give us excellence in the Hereafter, and save us from the Fire, O Allah! I beg of You out of those blessings which Your Prophet Muḥammad Ṣallallaahu `Alaihi Wa Sallam asked for, and I seek Your refuge from the awful of which Your Prophet Muḥammad Ṣallallaahu `Alaihi Wa Sallam asked for)

Learn this comprehensive supplication by heart as the same is to be recited at various other places as well.

Now you have entered the Masjid-e-Ḥaraam. If a Fardh, Waajib or Sunnat-e-Muakkadah Ṣalaat has still to be offered, then this should be completed before commencing the Ṭawaaf. The Ṣalaat could be offered any where in the Masjid. Remember Ṣalaatul-Masjid is not to be offered here, instead you are required to make Ṭawaaf no sooner you enter Masjid-e-Ḥaraam.

ṬAWAAF

It is advisable to have a thorough look at the Holy structure of Ka'bah and familiarise yourself with the details as explained earlier. This will help you perform Ṭawaaf in a better way.

Pronounce Talbiyah thrice and speedily move forward and get ready to circumambulate the Ka'bah (Ṭawaaf).

When you reach the Ḥajar-e-Aswad you have arrived at the starting point for the Ṭawaaf. For the convenience of pilgrims a black marble line has been diagonally drawn throughout the Maṭaaf from Ḥajar-e-Aswad to the end of Maṭaaf. A green light indicates the point from where the Ṭawaaf begins. When you have reached the starting point, recite the following supplication:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ صَدَقَ وَعْدُهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ ط

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

"Laa ilaaha illallaahu Waḥdahu, Ṣadaqa Wa'adahu, Wa Naṣara `Abdahu, Wa Hazmal Aḥzaaba Waḥdahu. Laa ilaaha illaallaahu Waḥdahu Laashareekalahu Lahul Mulku Wa Lahul Ḥamdu Wa Huwa `Alaa Kulli Shay'in Qadeer"

(There is no deity except Allah, the One, He kept His promise and helped His servant, and defeated a big assembly alone. There is no deity except Allah, the One, He has no partner and Sovereignty is for Him, and all Praise be to Him, and every thing is under His control)

Idhṭibaa'

Before commencing the Ṭawaaf, men should make Idhṭibaa', i.e. take one end of the Iḥraam to the left in such a manner that the back left shoulder and left arm are completely covered and the other end of the Iḥraam must be taken below the right armpit and thrown over the chest so that the right arm is entirely exposed. Idhṭibaa' should be done only in those Ṭawaaf after which Sa'ee is necessary. In such a Ṭawaaf it is Sunnah to do Idhṭibaa' in all the seven rounds.

The Niyyat Of The Ṭawaaf

After Idhṭibaa', stand facing the Ka'bah in a manner that the entire Ḥajar-e-Aswad remains on your right. This can be achieved when you stand in such a way that black marble line of the Maṭaaf is at your right. Stand as close to the Ḥajar-e-Aswad as possible. Now make the Niyyat, which is Waajib without which the Ṭawaaf will be null and void. The Niyyat is as follows:

اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ الْمُحَرَّمِ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي

**“Allaahumma Innee Ureedu Ṭawaafa Baitikal Muḥarrami,
Fa Yassirhu Lee Wa Taqabbalhu Minnee”**

*(O Allah! I intend to perform Ṭawaaf of Your sacred house,
please render it easy for me and accept it from me)*

Note: Niyyat means your intention to do a certain thing; if you are using Arabic phrases you must keep their meanings in mind. Else you can make the intention in your mother tongue. You must also remember the type of Ḥajj you have intended to perform. It may be Ḥajj-e-Tamattu' or Ḥajj-e-Qiraan then this is the Ṭawaaf of 'Umrah, and if you have intended to perform Ḥajj-e-Ifraad then this is the Ṭawaaf-e-Qudoom. Do not raise hands while making Niyyat as it is against the Sunnah.

JANNATI KAUN?

Thereafter move to your right, towards the Ḥajar-e-Aswad (with the face and chest towards the Ka'bah until you align with the Ḥajar-e-Aswad. When squarely opposite to the Ḥajar-e-Aswad, raise the hands, facing Ḥajar-e-Aswad, up to the ears (as one does in the beginning of Ṣalaat) and say the following:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ط

**“Bismillaahi Walḥamdu Lillaahi Wallaahu Akbar.
Waṣ Ṣalaatu Was Salaamu `Alaa Rasoolilaah”**

*(Allah's name I begin with. And all Praise is for Allah.
And Allah is the Most Great.
Peace and blessings be upon the Messenger of Allah)*

Istilaam

After lowering the hands, make Istilaam of the Hajar-e-Aswad.

Istilaam is to place both palms on the Hajar-e-Aswad and to kiss the area between the two palms thrice, gently without a smack. Be careful not to harass, punch, or hurt anyone in the process. If kissing is not possible, merely place the hands on the Hajar-e-Aswad and kiss them. If this is also not possible, then try to touch the Hajar-e-Aswad with a stick and kiss it. If this too is difficult then stand diametrically opposite to the Hajar-e-Aswad and stretch both the hands, with the palms facing the Hajar-e-Aswad, (as if you were placing them on it) and thereafter kiss them and be contented by it. Doing so will get you the same rewards as kissing of Hajar-e-Aswad would have earned you. A Mutamatti' (one performing 'Umrah only) will discontinue the Talbiyah after the first Istilaam.

Recite following supplication while making Istilaam:

اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ وَطَهِّرْ لِيْ قَلْبِيْ وَاَسْرِحْ لِيْ صَدْرِيْ
وَيَسِّرْ لِيْ اَمْرِيْ وَعَافِنِيْ فَيَمَنْ عَافَيْتَ

“Allaahummaghfirlee Dhunubee Wa Tahhirlee Qalbee
Wa Shrahlee Saadree Wa Yassirlee Amree
Wa Aafinee Feeman Aafaita”

(O Allah! Forgive me my sins, and clean my heart, and open my chest, and make affairs easier for me, and keep me with peace, along with those whom You have granted peace)

It is narrated by Hazrat Jaabir Radiallaahu 'Anhu that when the Holy Prophet Sallalaahu 'Alaihi Wa Sallam arrived in Makkah, he came to Hajar-e-Aswad kissed it, and moved towards right and did Ramal in first three rounds of the Tawaaf. (Muslim)

Hazrat 'Abdullah Ibne 'Abbaas Radiallaahu 'Anhumaa narrated that the Holy Prophet Sallalaahu 'Alaihi Wa Sallam said “By Allah! Allah will resurrect it (Hajar-e-Aswad) on the Day of Judgment. It will have eyes, with which it will see and it will have tongue with which it will speak. It will bear witness for those who have made Istilaam with honesty and sincerity.” (Tirmidhi, Ibne Maajah)

Note: Do not cause inconvenience to others, as doing so is *Haraam*. If a *Haji* believes that kissing *Hajar-e-Aswad* will bring him the blessings of Allah but he does not care how much pain and inconvenience he causes to others in order to get to the *Hajar-e-Aswad* on a crowded day, then this person must reconsider the kissing seriously. What use does Allah have for your good deeds if His creation is harmed or inconvenienced unnecessarily by your seemingly “good” actions? Instead of receiving blessings from Allah for your deed, there may only be the displeasure and wrath of Allah waiting for you. Do not misbehave in the most Holy Place on earth.

Women must not try to enter in the crowd of men, since *Istilaam* is no doubt *Sunnah* but to rub against men is *Haraam*. Women may try during night when the crowd is less and they may get an opportunity to kiss the *Hajar-e-Aswad*.

It is seen that some people apply fragrance on the *Hajar-e-Aswad*, so if you touch it while in *Ihraam* you may attract *Dam*. Hence it is advisable to touch or kiss the *Hajar-e-Aswad* physically only when you are not in *Ihraam*. Now you commence the *Tawaaf*.

Ramal

If you are performing *Tawaaf* of *Umrah*, then for men it is *Sunnah* to do *Ramal* in the first three circumambulations. *Ramal* means to walk briskly, taking shorter steps, lifting the legs forcefully, keeping the chest widened, and moving the shoulders simultaneously. It is narrated by *Hazrat 'Abdullah Ibne 'Umar Radiallaahu 'Anhumaa* that the Holy Prophet *Sallallaahu 'Alaihi Wa Sallam* came to *Hajr-e-Aswad*, performed *Ramal* in the first three rounds and then walked normally in the next four rounds of *Tawaaf*. (Muslim)

If due to some reason you can not do *Ramal* in first round you may do it in second and third only. Similarly, if you can not do it in first and second rounds you are now required to do it in the third round only. And if you could not do *Ramal* in the first three rounds you are not required to do it any more. No *Dam* or *Kaffarah* attracts you for omission of *Ramal*. Remember that in first three rounds whenever possible try to do *Ramal*. You should walk in normal way in the four remaining circumambulations. *Ramal* will be done only in the *Tawaaf* which is to be followed by *Sa'ee*.

Commence the *Tawaaf* by moving towards the door of the *Ka'bah*. During *Tawaaf*, *Ka'bah* should always be on your left side.

Multazam

When you reach Multazam, recite following supplication:

اَللّٰهُمَّ هَذَا الْبَيْتُ بَيْتُكَ وَالْحَرَمُ حَرَمُكَ وَالْاَمْنُ اَمْنُكَ وَهَذَا مَقَامُ
الْعَائِدِ بِكَ مِنَ النَّارِ فَاجِرْنِي مِنَ النَّارِ ط اَللّٰهُمَّ قَنِّعْنِي بِمَا رَزَقْتَنِي وَبَارِكْ لِيْ
فِيْهِ وَاخْلُفْ عَلٰى كُلِّ غَائِبَةٍ بَخَيْرٍ ط لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ط

**“Allaahumma Haadhal Baituka Wal Hâramu Hâramuka
Wal Amnu Amnuka Wa Haadha Maqaamul `Aa'idhibika Minan Naari
Fa-Ajirnee Minan Naar. Allaahumma Qanni`nee Bimaa Razaqtanee
Wa Baariklee Feehi, Wakhluf `Alaa Kulli Ghaaibatim Bikhair.
Laa ilaaha illallaahu WaHdahu Laashareekalahu Lahul Mulku
Wa Lahul Hâmdu Wahuwa `Alaa Kulli Shay'in Qadeer”**

*(O Allah! This house is Yours, and the Hâram is Yours, and peace is Yours.
This is a place for those who seek Your refuge from the Fire, save me from the
Fire. O Allah! Make me content with what You have given me, and keep
prosperity in it for me. And take care of me in best way from all unseen.
There is no deity except Allah, the One, He has no partner, and Sovereignty
is for Him, and all Praise is for Him, and every thing is under His control)*

Then proceed towards Rukn-e-`Iraaqee and keep on reciting:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ط
وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ط

**“Subhânallaahi Wal Hâmdulillaahi Wa Laa ilaaha illallaahu Wallaahu
Akbar. Wa Laa Hâwla Walaa Quwwata illaa Billaah”**

*(Glory is for Allah, and all Praise is for Him, there is no deity except Allah,
and Allah is the Greatest, And to turn from evil deeds and to do good deeds is
not possible without His help)*

Rukn-e-`Iraaqee

When you reach to Rukn-e-`Iraaqee say:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ الشَّكِّ وَالشِّرْكِ وَالشَّقَاقِ وَالنِّفَاقِ
وَسُوْءِ الْاَخْلَاقِ وَسُوْءِ الْمُنْقَلَبِ فِى الْمَالِ وَالْاَهْلِ وَالْوَلَدِ

**"Allaahumma Innee A`oodhubika Minash Shakki, Wash Shirki,
Wash Shiqaaqi, Wan Nifaaqi, Wa Soo'il Akhlaaqi,
Wa Soo'il Munqalabi Fil Maali Wal Ahli Wal Walad"**

*(O Allah! I seek Your refuge from suspicion, and polytheism,
and disputes, and hypocrisy, and ill manners, and to find a change to evil in
my wealth, and my family, and my children)*

Meezaab-e-Rahmat

When you reach to Meezaab-e-Rahmat say:

اَللّٰهُمَّ اَظِلَّنِىْ تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ اِلَّا ظِلُّكَ وَلَا بَاقِىَ اِلَّا وَجْهُكَ ط
وَاسْقِنِىْ مِنْ حَوْضِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ ط
شَرْبَةً هَنِئْئَةً لَا اَظْمَأُ بَعْدَهَا اَبَدًا ط

**"Allaahumma Azhillanee Tahta Zhilli `Arshika Yauma Laa Zhilla illaa
Zhilluka Wa Laa Baaqiya illaa Wajhuk. Wasqinee Min Haudhi Nabiyyika
Muhammadin Sallal Laahu Ta`aalaa `Alaihi Wa Sallam.
Sharbatan Hanee'atan Laa Azhma'u Ba'adahaa Abadaa"**

*(O Allah! Keep me under the shade of Your throne on the day when there will
be no shade except that of Yours; when nothing will be left except You; give me
a drink from the pond of Your Prophet, Muhammad Sallal Laahu Ta`aalaa
'Alaihi Wa Sallam, such a drink after which I shall have no thirst for ever)*

Rukn-e-Shaamee

On reaching Rukn-e-Shaamee say:

اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا وَتِجَارَةً لَنْ تَبُورَ ط
يَا عَالِمَ مَا فِي الصُّدُورِ أَخْرِجْنِي مِنَ الظُّلُمَاتِ إِلَى النُّورِ ط

**“Allaahuma - j` alhu Hâjjam Mabrooraw, Wa Sa`yam Mashkooraw,
Wa Dhambam Maghfooraw, Wa Tijaaratan Lan Taboor.
Yaa `Aalima Maa Fiâ Sûdoori, Akhrijni Minazh Zhulumaati ilan Noor”**

*(O Allah! Make my Hâjj righteous and my efforts acceptable,
and forgive me my sins, and make it a profitable trade,
O the One who knows secrets of the hearts!
take me out from darkness in to the light)*

Rukn-e-Yamaanee

When you reach the fourth corner of the Ka'bah (Rukn-e-Yamaanee), touch it with your right hand or both hands, and if possible kiss it. It is Mustahab to do so, however, touching it in any other way is not recommended by the Sharee'at. It is seen that some people while passing through Rukn-e-Yamaanee wave their hand towards it, this too is not permitted.

When there is huge crowd, and inconvenience is caused to others by touching the Rukn-e-Yamaanee, then in such case omit it. Similarly when in Ihraam it is advisable not to touch it since people often perfume it.

Here you may supplicate:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدِّينِ وَالْدُنْيَا وَالْآخِرَةِ

**“Allaahumma Innee As'alukal `Afwa Wal `Aafeeyata
Fid Deeni Wad Dunyaa Wal Aakhirah”**

*(O Allah! I seek your forgiveness and peace in my religion,
and my world and my Hereafter)*

Mujtajaab

The area between Rukn-e-Yamaanee and the Hajar-e-Aswad is called Mustajaab. Here you again recite the comprehensive supplication mentioned on page no 44 of this book.

About Mujtajaab, it is said that seventy thousand Angels say Aamin on supplications made here.

When you reach Hajar-e-Aswad, you have completed the first round. Stop here in alignment with the Hajar-e-Aswad and say the following:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ط

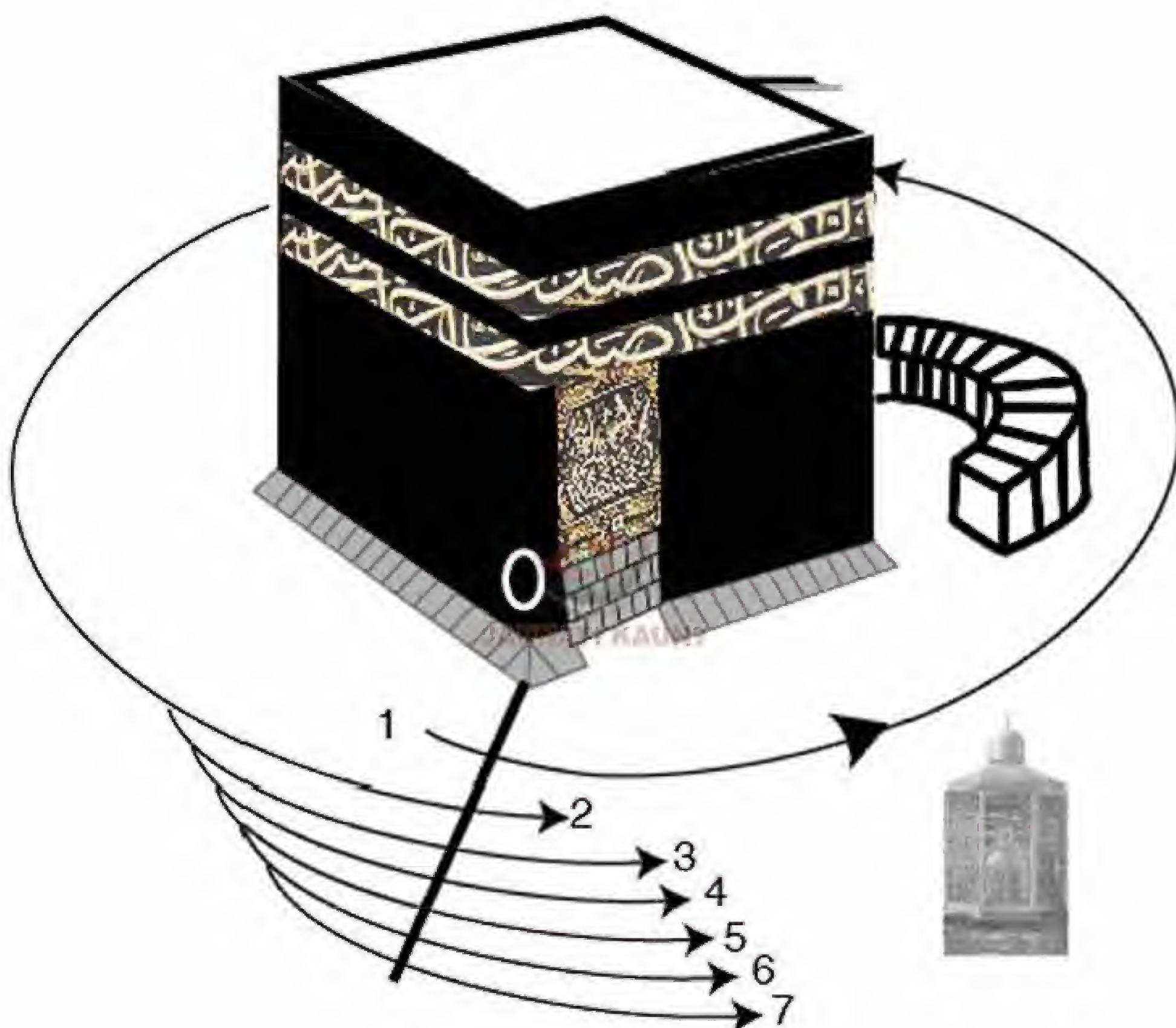
**"Bismillaahi Walhamdu Lillaahi Wallaahu Akbar.
Waâ Salaatu Was Salaamu `Alaa Rasoolilaah"**

*(Allah's name I begin with. And all Praise is for Allah.
And Allah is the Most Great.
Peace and blessings be upon the Messenger of Allah)*

And then perform Istilaam again, to mark the start of second circumambulation. It is Sunnah to do Istilaam of the Hajar-e-Aswad in all seven rounds. Continue in this fashion, until you complete the seven circumambulations. Make Istilaam at the end of seventh circumambulation as well. Neither raise your hands up to ears nor make Niyyat in the second and subsequent rounds of Tawaaf. Please note, merely waving the hands towards the Hajar-e-Aswad is against the Sunnah.

Repeat the above referred supplications in all seven rounds. Remember that all these supplications are to be recited while walking; do not stop anywhere to supplicate. Those who are performing Tawaaf are permitted to cross those who are offering prayers as Tawaaf resembles prayers.

Bear in mind that one Tawaaf comprises seven rounds. After completing the Tawaaf, men should cover their right shoulder, thus ending Idhtibaa'.



Rules For Tawaf

1. Great care must be taken that while you perform Tawaf, neither your chest nor your back turns towards Ka'bah. To keep the Ka'bah on your left side during Tawaf is Waajib. Supposing you deviate while performing Tawaf, you have to repeat that much portion which you covered during such time.
2. Ensure that you move around the Ka'bah and the Hâṭeem. If you do Tawaf from inside the Hâṭeem it will have to be repeated. You must circumambulate from outside of the Hâṭeem.
3. Tawaf comprises of seven rounds, if you intentionally begin the eighth round, you have started a new Tawaf and you are required to complete it by performing seven rounds.
4. During Tawaf-e-Fardh or Tawaf-e-Umrah if you forget the count of the rounds, in that case you restart the Tawaf. In case of Nafl Tawaf you act according to the presumption which is strongest.

5. If due to natural urge you have to stop in between, before completing four rounds of Ṭawaaf, then perform Wudhoo and begin the Ṭawaaf from where you had left or begin the Ṭawaaf all over again. In the event if you have completed four or more rounds of the Ṭawaaf, in that case you are required to restart from where you had left. In the latter case you can not begin afresh.

6. It is Makrooh to leave without completion of a Ṭawaaf unless there is a reason to do so. However, it does not make the Ṭawaaf void. One can return and complete the same.

7. For men it is Sunnah to do Ramal in the first three circumambulations of those Ṭawaaf which is to be followed by Sa'ee. If due to some reason you can not do Ramal in first round you may do so in second and third only. Similarly, if you can not do it in first and second rounds you are now required to do it in the third round only. And if you could not do Ramal in the first three rounds you are not required to do it any more. No Dam or Kaffarah attracts you for omission of Ramal.

8. For men it is Sunnah to do Idhṭibaa in all the seven circumambulations of those Ṭawaaf which is to be followed by Sa'ee. After completing the Ṭawaaf, men should cover their right shoulder, thus ending Idhṭibaa'. It is not permissible to do Idhṭibaa' except in those Ṭawaaf mentioned above. Offering Ṣalaat without covering upper portion completely is Makrooh-e-Taḥreemee.

Perform Ṭawaaf with utmost humbleness, sincerity, and dignity. Show respect for Ṭawaaf since it is considered equivalent to Ṣalaat. It is recommended that during Ṭawaaf one's behaviour and conduct be similar to when offering Ṣalaat. Looking here and there, pushing, mocking, etc., should be avoided.

While performing Ṭawaaf, there is no prescribed Du'aa. However, there are certain supplications, which are recommended. You may also use the Du'aa which form part of your daily prayers. You can make Du'aa for your needs and desires, as well as for those who have requested you. You may also pray to Allah in your own way and in your own language.

Besides these, Zikr and reciting the Holy Quran are also permissible. Further it is also advisable to recite Durood Shareef at all the occasions. Muṭawwif often shouts and screams while reciting Du'aa for people. This is abhorred. While reciting you must not raise your voice, you should do it with utmost humbleness and sincerity. Be always mindful not to disturb others who are performing Ṭawaaf near you. Women should be more cautious, their voice must be so soft that only their ears can hear their supplications.

Caution: To stare at women is prohibited every where and it is more so in Ḥaram. So be careful not to stare at women who are performing Ṭawaaf besides you. In Ḥaram even the intention to sin is as good as committing a sin

Waajib-e-Tawaaf

After the Tawaaf go to Maqaam-e-Ibrahim, and recite following:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

“Wattakhidhoo Mim Maqaami Ibraaheema Muṣalla”

(And make Maqaam-e-Ibrahim as a place to offer prayer. Soorah 2: Aayat 125)

The Ṣalaat which is Waajib after Tawaaf should not be performed with the arm exposed (i.e. with Idhtibaa'). Remember that offering Ṣalaat without covering upper portion completely is Makrooh-e-Taḥreemee and the Ṣalaat is to be repeated.

It is Sunnah to offer these two Rak'aat Waajib-e-Tawaaf behind Maqaam-e-Ibrahim. However, if it is difficult you may offer it at any other place. The preferences are: It is best to offer it behind Maqaam-e-Ibrahim, next inside the Ka'bah, next in the Ḥateem below the Meezaab-e-Raḥmat, then close to the Ka'bah, then any other place in the Ḥaram.

It is Mustahab to recite Soorah Kafiroon in the first Rak'at and Soorah Ikhlaas in the second Rak'at. After these two Rak'aat offer the following supplication:

JANNATI KAUN?

اَللّٰهُمَّ اِنَّكَ تَعْلَمُ سِرِّيْ وَعَلَانِيَتِيْ فَاقْبَلْ مَعْدِرَتِيْ وَتَعْلَمُ حَاجَتِيْ فَاعْطِنِيْ

سُوْلِيْ وَتَعْلَمُ مَا فِيْ نَفْسِيْ فَاعْفِرْ لِيْ ذُنُوْبِيْ ط اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ اِيْمَانًا

يُبَاشِّرُ قَلْبِيْ وَيَقِيْنًا صَادِقًا حَتّٰى اَعْلَمَ اَنَّهُ لَا يُصِيبُنِيْ اِلَّا مَا كَتَبْتَ لِيْ

وَرِاضًى مِّنَ الْمَعِيْشَةِ بِمَا قَسَمْتَ لِيْ يَا اَرْحَمَ الرَّاحِمِيْنَ ط

“Allaahumma Innaka Ta'lamu Sirree Wa `Alaaniyatee Faqbal
Ma'dhiratee Wa Ta'lamu Ḥaajatee Faa'ṭinee Soo'lee Wa Ta'lamu Maa
Fee Nafsee Faghfirlee Dhunoobee. Allaahumma Innee As'aluka Imaanai
Yubaashiru Qalbee Wa Yaqeenan Ṣaadiqan Ḥattaa A'lama Annhu Laa
Yuṣeebunee illaa Maa Kataabta Lee Wa Ridham Minal Ma'ishati Bimaa
Qasamta Lee Yaa Arḥamar Raahimeen”

(O Allah! Verily You know whatever I do secretly or openly. Therefore, accept my apology. You know my need. Therefore, grant me my request. You know what lies within me. Therefore, forgive me my sins. O Allah! I ask you for a faith that penetrates into my heart and true belief so that I may realise that I will receive only whatever You have predestined for me, and make me content with what You have decided for me, O the Most Merciful One!)

It is mentioned in Ḥadith that whosoever recites this supplication Allah will forgive him his sins, get rid of his worries and remove him from his poverty. Allah shall increase his business in comparison to all others and the world will incline towards him in spite of him being not interested in it.

These two Rak'aat should not be offered during the forbidden / Makrooh times, (i.e. at Sunrise, Zawaal and Sunset). You can offer such Waajib-e-Ṭawaaf later. Whenever it is offered it is counted as Aadaa and not Qadhaa. Even for two or more Ṭawaaf if performed in Makrooh time their Waajib-e-Ṭawaaf can be offered simultaneously at a later time. Remember these two Rak'aat Waajib have to be offered for every completed Ṭawaaf, (i.e. seven circumambulations).

To Multazam

You may now proceed to Multazam, (the area between the elevated door of the Ka'bah and the Ḥajar-e-Aswad). Embrace this place by stretching both the hands above the head and clinging to the wall of the Ka'bah. Abundantly supplicate at this place as it is considered to be a place where Du'aa is most likely to be accepted. Shed as many tears as possible and supplicate most humbly and sincerely.

The Prophet Ṣallallaahu `Alaihi Wa Sallam said that "I see Jibraeel clinging to this place and reciting the following:

يَا وَاجِدُ يَا مَاجِدُ لَا تُزِلْ عَنِّي نِعْمَةً أَنْعَمْتَهَا عَلَيَّ

**“Yaa Waajidu Yaa Maajidu
Laa Tuzil `Annee Ni`matan An`amtahaa `Alyya”**

*(O Omnipotent! O Glorious! Do not wipe off the blessings
which You have showered upon me)*

Ask Allah the Exalted for all your rightful needs. Do supplicate for your near and dear ones, your family members those who are alive as well as those who are dead. Do not forget the entire Ummat-e-Muslimah on this occasion. Supplicate as much as possible and take full advantage of this blessed opportunity, for who knows if this opportunity will repeat itself.

Make sure that in the process you should not disturb the concentration of others, hurt them or push them. Women must specially keep this in their minds. If due to any reason you can not reach up to Multazam go to a suitable place facing Multazam and supplicate.

Remember after those Ṭawaaf where you are required to do Sa'ee, you must first offer two Rak'aat Waajib-e-Ṭawaaf and then go to Multazam. If after that Ṭawaaf you are not required to do Sa'ee, in that case you must first go to Multazam and then offer two Rak'aat Waajib-e-Ṭawaaf.

May Allah have mercy upon you. Do remember this compiler, his family members, and those who assisted him in publishing this book.

Zam-Zam

After the Du'aa you should go to the well of Zam-Zam and drink as much Zam-Zam as you can. While drinking, stand facing the Holy Ka'bah. Drink it in three draughts, with the right hand. Begin every sip with Bismillaah and end at Al Ḥamdulillaah. After every sip you take look at the Ka'bah and supplicate. Recite the following Du'aa after drinking Zam-Zam:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا
وَعَمَلًا مُّتَقَبَّلًا وَشِفَاءً مِّنْ كُلِّ دَاءٍ

**“Allaahumma Innee As'aluka `ilman Nafi'anw Wa Rizqaw Waasiaw
Wa `Amalam Mutaqabbalw Wa Shifaa'am Min Kulli Daa' ”**

*(O Allah! I am asking You for beneficial knowledge, and abundance in
provision, and the deeds which are acceptable to You,
and cure from every disease)*

Du'aa made at the well of Zam-Zam, while drinking and after drinking Zam-Zam are accepted by Allah.

The Prophet ﷺ said that “Zam-Zam is for what it has been drunk for.” i.e. whatever intentions a person has while drinking Zam-Zam are accomplished. During your stay at Makkah you will get plenty of opportunities to drink Zam-Zam. Therefore, every time you drink it, drink with a different Du‘aa. Drink for knowledge, refuge from the torment, cure from ailments of body and soul, refuge from thirst on the Day of Judgment, and increase in love for Allah and His Prophet ﷺ. Every time you drink, drink it to the full capacity. The Prophet ﷺ said that a sign that distinguishes us from the hypocrites is that they do not drink Zam-Zam to their fill. It is permissible to use Zam-Zam for cooking; however, wasting this sacred water is abhorred and unlawful. Pour Zam-Zam on your head and body too, taking care not to spill it in the Mosque.

Now as explained earlier, if you are performing Ḥajj-e-Tamattu’ then this is the Ṭawaaf of ‘Umrah, and you are now required to perform Sa‘ee between Ṣafaa and Marwah.

If you are performing Ḥajj-e-Qiraan then this is your Ṭawaaf-e-‘Umrah. When doing Ṭawaaf-e-‘Umrah you will do Idḥṭibaa’ and Ramal. But you will not discontinue pronouncing Talbiyah after Istilaam as the Mutamatti’ does. After this Ṭawaaf you are also required to do Sa‘ee but not to cut your hair, as you have made combined intention of ‘Umrah and Ḥajj. After completing ‘Umrah you will offer Ṭawaaf-e-Qudoom, this is Sunnah. There is no Idḥṭibaa’ or Ramal in this Ṭawaaf. After this Ṭawaaf you are not required to do Sa‘ee. However, if you desire to offer Sa‘ee which is Waajib after Ṭawaaf-e-Fardh now, then in that case you will do Idḥṭibaa’ and Ramal and perform Sa‘ee thereafter. You will remain in the Ihraam and wait for 8th Dhul-Ḥijjah to complete your Ḥajj rites.

If you intended Ḥajj-e-Ifraad then this would be Ṭawaaf-e-Qudoom for you, which is Sunnah. There is no Idḥṭibaa’ or Ramal in this Ṭawaaf. You will not discontinue pronouncing Talbiyah after Istilaam as the Mutamatti’ does. You will not do Ḥalaq or Taqseer, but remain in the Ihraam and wait for 8th Dhul-Ḥijjah after performing this Ṭawaaf as you have made intention of Ḥajj only. However, if you desire to offer Sa‘ee which is Waajib after Ṭawaaf-e-Fardh at this stage, then in that case you will do Idḥṭibaa’ and Ramal and perform Sa‘ee thereafter. But you will not discontinue pronouncing Talbiyah after Istilaam as the Mutamatti’ does.

SA`EE

If tired, rest yourself a little and then before proceeding for Sa`ee, again go to the Hajar-e-Aswad, stand facing it, raise your hands up to your ears facing the Hajar-e-Aswad and recite as under:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ط

**“Bismillaahi Walhamdu Lillaahi Wallahu Akbar.
Waâ Salaatu Was Salaamu `Alaa Rasulilah”**

*(Allah's name, I begin with. And all Praise is for Allah.
And Allah is the Most Great.
Peace and blessings be upon the Messenger of Allah)*

After this, do Istilaam as mentioned earlier in this book. Thereafter proceed to Safaa, preferably through Baabuâ-Safaa. On reaching Safaa, before you climb it say as under:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ط
فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا
وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ط

**“Abda’u Bimaa Bada’allaahu Bihi, Innaâ Safaa Wal Marwata Min
Sha`airillaah. Faman Hajjal Baita Awi`tamara Falaa Junaaha `Alaihi Ain
Yatṭawwafa Bihimaa Wa Man Taṭawwa`a Khairan
Fa Innallaaha Shaakirun `Aleem”**

(I begin with what Allah has begun with, Behold! Safaa and Marwah are among the symbols of Allah. So those who go for Hajj or `Umrah, should compass round them, it is no sin to do so. And if one obeys his impulses to do well, be sure that Allah is All Rewarding and All Knowing)

Thereafter climb a little on the rock, not up to the highest point, pronouncing the Takbeer (Allahu Akbar) and Tahleel (Laa ilaaha illallaah) aloud, and Durood Shareef silently. Then stand facing the Ka`bah, and raise the hands

almost in line with the shoulders, the palms facing the heavens as they are raised during Du'aa. The palms should not face the Ka'bah, as it is against the Sunnah.

Then supplicate here for a long time, for this is a place where Du'aa is most certainly accepted. You may take as much time as it takes to recite twenty five Aayaat of Soorah Baqarah. You may supplicate here for yourself, your relatives, your friends, for entire Muslim community, and as well as for those who have requested you for the same. You may recite the comprehensive supplication mentioned on page 44.

Often pilgrims raise their hands thrice up to their ears and lower them while supplicating. This is incorrect. Keep your hands raised as long as you supplicate. When you finish your Du'aa, lower them down.

The Niyyat Of Sa'ee

Then, make the Niyyat of performing Sa'ee, as under:

اَللّٰهُمَّ اِنِّى اُرِيْدُ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَيَسِّرْهُ لِيْ وَتَقَبَّلْهُ مِنِّى

**“Allaahumma Innee Ureedus Sa'ya Bainê Safaa Wal Marwati
Fa Yassirhu Lee Wa Taqabbalhu Minnee”**

*(O Allah! I intend to perform Sa'ee between Safaa and Marwah,
please render it easy for me and accept it from me)*

Please note that hands are not to be raised while making Niyyat. Commence the Sa'ee (seven rounds between Safaa and Marwah) by moving towards Marwah in the right lane. During this continue with Zikr, Du'aa, and Durood.

On reaching first of the Meelain-e-Akhdharain (the area between the two green columns and green fluorescent lights) men must perform Sa'ee with little speed i.e. running slowly. After crossing the second green column, they must walk at a normal pace again. The females will not run between these two green columns. If due to any reason you can not run, then you can walk normal, there is no harm. In event if you are on a wheel chair, then hasten the wheel chair speed between these two green pillars. But please do not harm or disturb others.

Recite following between these two green columns:

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ ط وَتَعْلَمُ مَا لَا نَعْلَمُ ط إِنَّكَ أَنْتَ الْأَعَزُّ
الْأَكْرَمُ ط اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا ط

**“Rabbighfir Warham, Wa Tajaawaz `Ammā Ta`alam. Wa Ta`alamu
Maa Laa Na`alam. Innaka Antal A`azzul Akram. Allaahuma-j`alhu
Ĥajjam Mabrooraw, Wa Sa`yam Mashkooraw,
Wa Dhanmbam Maghfooraa”**

*(O Allah! Grant me forgiveness, and have mercy upon me, and pardon me my
sins which You know and You know what we do not know. Verily You are Most
Exalted and Most Honourable. O Allah! Make my Ĥajj righteous,
and my efforts acceptable, and forgive me my sins)*

After crossing the second green column walk at normal pace and remain engaged in Du`aa and Zikr. If one either omits to run between the Meelain-e-Akhdharain, or runs through Šafaa and Marwah, he has omitted the Sunnah of the Prophet Šallalaahu `Alaihi Wa Sallam. However, his Sa`ee is alright. There is no expiation on him. Also recite the following repeatedly:

JANNATI KAUN?
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

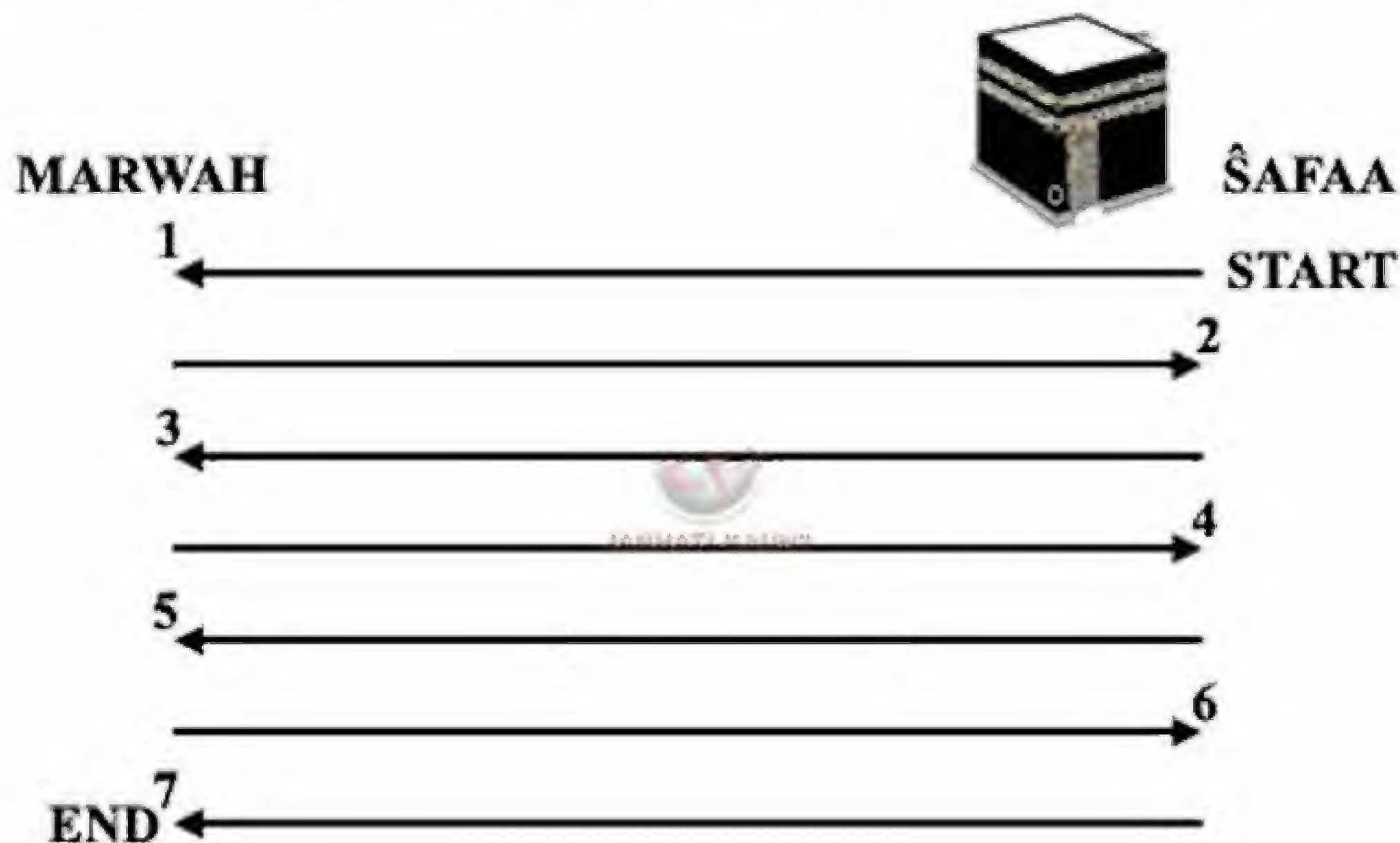
يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ ط وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

**“Laa ilaaha illallaahu Waĥdahu Laashareekalahu Lahul Mulku Wa Lahul
Ĥamdu Yuĥyee Wa Yumitu Wa Huwa Ĥaiul Laa Yamutu Biyadihil
Khair. Wa Huwa `Alaa Kulli Shay`in Qadeer”**

*(There is no deity besides Allah. He is alone. He has no partner, the Universe
belongs only to Him, and all Praise is solely for Him. He alone gives life and
death. And He is alive and He will never die, and He has infinite power over
everything)*

When you reach Marwah your first round is complete. At Marwah, do the same as you did at Šafaa. Marwah is also place where Du`aa is certainly accepted. Please note that Niyyat is to be made only in the beginning of first round.

Thereafter proceed to Ŝafaa in the same way, making Du`aa, reciting Durood etc and running between Meelain-e-Akhdharain. On reaching Ŝafaa your second round is complete, this way complete seven rounds ending at Marwah. Keep yourself engaged in Du`aa, Zikr and Durood between your Sa`ee.



Rules For Sa`ee

1. To perform the Sa`ee immediately after the Tawaaf is Sunnah. It is permissible to delay the Sa`ee due to tiredness or other circumstances. However, to delay the Sa`ee without any valid reason will render it Makrooh.
2. Remember there is no Idhtibaa` during Sa`ee.
3. Sa`ee should begin from Ŝafaa. If one begins it from Marwah, this lap will not be counted. Now when one will start from Ŝafaa and come to Marwah, this will be treated as his first lap.
4. It is necessary that one performing Sa`ee must have been in a state of Ihraam. It may either be of Hajj or Umrah. In case of Umrah it is Waaajib to perform Sa`ee in the state of Ihraam. If one has made Halaq or Taqseer after Tawaaf and then performed Sa`ee, then such person has omitted a Waaajib, his Sa`ee will be accepted but he will be required to give a Dam.
5. If one is performing Sa`ee of Hajj prior to Wuqoof-e-`Arfaat, one must be in Ihraam. However, if the Sa`ee is performed after Wuqoof-e-`Arfaat, then it is Sunnah to be out of Ihraam.
6. It is Waaajib to do Sa`ee on foot. If one uses a wheel chair or a Doli without a valid reason, Dam entails.
7. It is Sunnah to perform all the seven laps continuously without any break. In case of a break in between the laps, Sa`ee is to be repeated.

Ŝalaat After Sa'ee

Offer two Rak'aat Nafl Ŝalaat on the boundary of the Maṭaaf (the area where Ṭawaaf is performed). Imam Aḥamad, and Ibne-Maajah have narrated that the Prophet Ŝallalaahu 'Alaihi Wa Sallam completed Sa'ee, came opposite to the Ḥajr-e-Aswad and then offered two Rak'aat Nafl Ŝalaat near the boundary of the Maṭaaf. If it is not Makrooh time you may also offer it here.

If you are performing Ḥajj-e-Ifraad and you have performed Sa'ee after your Ṭawaaf-e-Qudoom, you will not do Ḥalaq or taqṣeer. You will remain in the Ihraam and wait for 8th Dhul-Ḥijjah to complete your Ḥajj rites.

If you are performing Ḥajj-e-Qiraan after you have performed this Sa'ee your 'Umrah is completed. Now you are required to perform Ṭawaaf-e-Qudoom, even after that you will not do Ḥalaq or Taqṣeer. You will remain in the Ihraam and wait for 8th Dhul-Ḥijjah to complete your Ḥajj rites.

ḤALQ OR TAQṢEER

If you are performing Ḥajj-e-Tamattu', then after completing the Sa'ee, it is Waajib to shave or trim the hair of the head, and come out of Ihraam. 'Umrah of Mutamatti' is now completed.

Shaving of the entire head is called Ḥalq. Trimming hair to length of the first joint of the forefinger, of at least one-fourth of the scalp, is called Taqṣeer. It is Mustahab to do Ḥalq. It is reported in Muslim that the Prophet Ŝallalaahu 'Alaihi Wa Sallam supplicated at the time of Ḥajj-e-Wada' thrice for those doing Ḥalq, while only once for those making Taqṣeer.

The hair should be trimmed more than what is prescribed above so that the shorter hair in the bunch will also be trimmed as required by the Sharee'at. This may be performed in lieu of Ḥalq.

Be it Ḥalq or Taqṣeer, start from right side. Keep on reciting the following during Ḥalq or Taqṣeer and recite once more after completion:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ط لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ ط

“Allaahu Akbar, Allaahu Akbar. Laa ilaaha illallaahu
Wallaahu Akbar. Allaahu Akbar Walillaahil Ḥamd”

(Allah is the Greatest, Allah is the Greatest. There is no deity except Allah, and Allah is the Greatest. Allah is the Greatest, and all Praise be to Allah)

However, clipping off a few hairs here and there is not acceptable. Great care must be taken regarding this rule, for at times some hair remain shorter than the others and the requirement of coming out of Ihraam is not fulfilled. It is Waajib for a bald person or a person who has wounds on his head to simply pass the razor over the head.

Women will not shave their heads. According to Sharee'at it is unlawful and Haraam for them to do so. In order to release herself from Ihraam, a woman is only required to trim her hair. The best method is that her hair be divided into three parts, keeping one section on back. Thereafter hold each section separately and trim as much as the first joint of the forefinger (a little more than an inch) from each section. Womenfolk must trim their hair in privacy, and not on the streets, or at the hairdresser. A non-Mahram is not permitted to trim, touch or even look at their hair. A woman who has completed her Tawaaf and Sa'ee and is ready to come out of Ihraam can trim her own hair as well as those of other women. Similar is the case with men.

The shaving or trimming of the hair is the last act of 'Umrah. Now you have completed your 'Umrah. All the restrictions imposed because of the Ihraam, are no more applicable.

During your stay in Makkah you perform Nafl Tawaaf as many times as possible. Do remember to offer two Rak'at Salaat-e-Waajib after each completed Tawaaf. These Tawaaf can be offered on behalf of Holy Prophet Sallallahu 'Alaihi Wa Sallam, Ghauth-e-Aazham, and your relatives either dead or alive. It can also be offered on behalf of your teachers, Murshid and others. You may also offer your Qadhaa Salaat if any. Try to fast a few days and if possible recite the complete Quran at least once. Remember in Haram of Makkah, each good deed is rewarded one lakh times more than anywhere else.

Conceal faults of others in Haramain. Do this and surely Allah the Most Supreme will conceal your faults. Let us learn to look at our own faults, rather than those of others. Honour and respect the residents of Haramain. Do not offend them. Disgracing and disrespecting them is undoubtedly detrimental for this world as well as the Hereafter.

The women must restrain themselves from mixing with male crowd. The Prophet Sallallahu 'Alaihi Wa Sallam said that women get more reward when they pray at home than what they get if they pray in his Holy Mosque. In Makkah the women may visit Masjid-e-Haraam during night to do Tawaaf.

HÂJJ

FIRST DAY OF HÂJJ

Ihraam For Hajj

If you are performing Hajj-e-Tamattu', you must have completed 'Umrah and are out of your Ihraam. On 8th of Dhul-Hijjah you are required to wear Ihraam for Hajj from your location in Makkah. You can enter into Ihraam even earlier if you can observe its restrictions, and this is considered better. You must follow the same procedure which you did while entering in the Ihraam earlier.

In short take a bath if possible other wise make Wudhoo. Put on the white sheets of Ihraam. Then offer two Rak'at of Sunnat-e-Ihraam. During the Salaat men will cover their heads with the Ihraam sheets. It is Mustahab to recite Soorh Kaafiroon in first Rak'at and Soorh Ikhlaas in second Rak'at. After the Salaat men should uncover their heads. Men can offer the Salaat preferably in Masjid-e-Haraam, while for women it is preferable to pray at their homes. However, if it is Makrooh time, this Salaat must not be offered. Thereafter verbally declare the intention to perform Hajj as under:

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ الْحَجَّ فَيَسِّرْهُ لِيْ وَتَقَبَّلْهُ مِنِّىْ
نَوَيْتُ الْحَجَّ وَاَحْرَمْتُ بِهٖ مُخْلِصًا لِلّٰهِ تَعَالٰى

“Allaahumma Innee Ureedul Hajja Fa Yassirhu Lee
Wa Taqabbalhu Minnee Nawaitul Hajja Wa Ahramtu Bihi
Mukhliisal Lillaahi Ta`aala”

(O Allah! I intend to perform Hajj, render it easy for me,
and accept it from me. I have intended for Hajj
and worn Ihraam for it, for the sake of Allah only)

Then recite the Talbiyah:

لَبَّيْكَ ۖ اَللّٰهُمَّ لَبَّيْكَ ۖ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ ۖ
اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ ۖ لَا شَرِيْكَ لَكَ ۖ

**“Labbaik. Allaahumma Labbaik.
Labbaika Laa Shareeka Laka Labbaik.
Innal Hâmda Wan Ni`mata Laka Wal Mulk. Laa Shareeka Lak”**

*(Here I am at Your service. O Allah! I am present, I am present,
You have no partner, I am present, All Praise and Graciousness
as well as the entire Universe is Yours, You have no partner)*

While reciting the Talbiyah, the Niyyat should be firmly in your mind.

You can say:

لَبَّيْكَ بِالْحَجِّ

“Laibbaika Bil Hâjj”

(I am present for Hâjj)

Now that you are in a state of Ihraam, you are once again subjected to prohibitions applicable in state of Ihraam.

It is advisable to make a Nafl Tawaaf with Idhtibaa' and Ramal after entering the Ihraam. Thereafter you perform Sa'ee as explained earlier. If you do this then you are not required to make Sa'ee after Tawaaf-e-Ifaadah. If you do not make Sa'ee now then you are required to make Sa'ee after Tawaaf-e-Ifaadah and at that time you may face a big rush.

Note: Those women who are not in the state to offer Salaat can either take a bath or perform ablution and wear their normal cloths as explained earlier. Then pronounce the Niyyat and Talbiyah as above. They can neither offer Salaat nor perform Tawaaf. They can not make Sa'ee at this stage.

Those who have intended to perform Hâjj-e-Qiraan or Hâjj-e-Ifraad are already in their Ihraam. Hence entering the Ihraam or making Niyyat of Hâjj does not apply to them.

Going To Mina

On 8th of Dhul-Ĥijjah, also known as Yaum-e-Tarwiyah you will be taken by your Mu'allim to Mina by bus. It is Sunnah to offer Fajr prayer and leave for Mina and offer Zhuhr in Mina. Due to crowds Mu'allim often starts shifting Ĥujjaj on the night of 8th of Dhul-Ĥijjah itself.

You will have to stay in Mina on 8th of Dhul-Ĥijjah, then at 'Arafaat you have to make Wuqoof on 9th of Dhul-Ĥijjah. Thereafter go to Muzdalifah to spend the night over there, and then return to Mina on 10th of Dhul-Ĥijjah and stay there at least up to 12th of Dhul-Ĥijjah. So, you may keep with you an extra pair of Ĥhraam for any emergency. Few utensils, bucket, praying mat, a new pair of clothing for the day of 'Eed etc. could prove handy. You may carry them in a small travelling bag. Also carry necessary cash for expenditure during this period including cost of sacrificing animal on 10th of Dhul-Ĥijjah.

In Makkah your Mu'allim must have given you your identity card with his address of Makkah and your tent number in Mina and 'Arafaat. Since there will be many look alike tents, it is compulsory to carry your identity card all the time so that you can identify your tent. This will also help to avoid any hassle with local police. Women must take special care in this regard.

You can either go by bus or by foot. Going by foot is preferable and more rewarding. The Holy Prophet Ṣallallaahu 'Alaihi Wa Sallam has said that one who sets out on foot for Ĥajj from Makkah, Allah will record seven hundred rewards of Ĥaram for each step he takes till he returns to Makkah. The companions enquired, what is the reward of Ĥaram? To which the Prophet Ṣallallaahu 'Alaihi Wa Sallam replied that for each good deed of Ĥaram, the reward is one hundred thousand times. In simple words, a person who walks from Makkah to Mina, then to 'Arafaat, Muzdalifah, Mina and back to Makkah gets seventy million rewards for each step taken. Surely Allah is Most Generous and Most Merciful.

If you are capable of taking advantage of this, do so. It is not at all difficult. May Allah give you courage and strength to perform Ĥajj on foot. Aamin But before you do so, see to the well being of your companions especially the womenfolk's.

While on your way to Mina either by bus or by foot, keep yourself engaged in Zikr, Du'aa and recitation of Durood. Also pronounce Talbiyah as frequently as possible. When you sight Mina recite the following supplication:

اَللّٰهُمَّ هٰذِهِ مِنِّى فَمَنْنُ عَلٰى بِمَا مَنَّتَ بِهٖ عَلٰى اَوْلِيَّائِكَ

“Allaahumma Hadhihi Minaa Famnun `Alaiya
Bimaa Mananta Bihi `Alaa Auliaa'ik”

(O Allah! This is Mina. Therefore, favour me as You favoured Your friends)

You will be in Mina for one day from after dawn prayer (Fajr) on 8th of Dhul-Hijjah till after dawn prayer (Fajr) on 9th Dhul-Hijjah. Offer five prayers, starting with the noon (Zuhr) prayer of 8th of Dhul-Hijjah and ending with dawn (Fajr) prayer on 9th Dhul-Hijjah.

To do so is Sunnah of our Prophet Sallallahu `Alaihi Wa Sallam and must not be omitted. Remember Hajj is Fardh only once in life time and most of us do not get a second chance. The `Ulemaa state; that those who neglect the Aadaab i.e. Sunan and Mustahabbaat are deprived of all benefits. Such people finally become Faasiq and are punished severely by Allah. So do not fall prey to those who advise you to reach `Arafaat directly on 9th Dhul-Hijjah.

If possible remain awake in this night and keep yourself occupied with Zikr, Du'aa and recitation of Durood. Keep on reciting Talbiyah as frequently as possible. It is also advisable to offer Qadhaa Salaat and read the Quran. It is a special occasion and place where Allah, the Merciful accepts Du'aa. Also remember you have left all your near and dear ones, your business and all your comforts and spent a good amount of your time and money to visit these Holy places. So fully utilise every moment of these sacred days so as to please Allah, the Almighty.

If it is not possible to remain awake during this auspicious night and keep yourself occupied with Zikr and Du'aa, you can at least offer 'Ishaa' and Fajr Salaat with congregation without missing Takbeer-e-Tahreemah of those Salaat. It is mentioned in Hadith that such a person gets a reward of full night's 'Ibaadat. If Sa'hiul' Aqeedah Sunni Imam is available, pray with congregation, other wise pray alone. Sleep in the state of Wudhoo and your soul will be lifted to 'Arsh.

Please do not waste these precious moments in loose talks, fooling with others, gossiping or finding faults with others.

In Mina your stay will be arranged by your Mu'allim in the tents. Women should take special care of their Hijaab. In Haram the reward is one lakh folds

for a good deed, at the same time punishment is also one lakh times for a bad deed. So better be careful.

It is narrated by Hâzrat Ibne-Mas'ud Radiallaahu 'Anhu that the Prophet Sallallaahu 'Alaihi Wa Sallam has said that one who recites the following supplication one thousand times in this night will get whatever he desires from Allah, provided he is not asking for any sinful thing or severance of mercy. (Baihiqi, Tabraani)

سُبْحَانَ الَّذِي فِي السَّمَاءِ عَرْشُهُ ط سُبْحَانَ الَّذِي فِي الْأَرْضِ مَوْطِنُهُ ط
 سُبْحَانَ الَّذِي فِي الْبَحْرِ سَبِيلُهُ ط سُبْحَانَ الَّذِي فِي النَّارِ سُلْطَانُهُ ط
 سُبْحَانَ الَّذِي فِي الْجَنَّةِ رَحْمَتُهُ ط سُبْحَانَ الَّذِي فِي الْقَبْرِ قَضَاؤُهُ ط
 سُبْحَانَ الَّذِي فِي الْهَوَاءِ رُوحُهُ ط سُبْحَانَ الَّذِي رَفَعَ السَّمَاءَ ط
 سُبْحَانَ الَّذِي وَضَعَ الْأَرْضَ ط سُبْحَانَ الَّذِي لَا مَلْجَاءَ وَلَا مُنْجَاءَ مِنْهُ إِلَّا إِلَيْهِ ط

“Subhâanal Ladhee Fis Samaa'i `Arshuhu. Subhâanal Ladhee Fil Ardhi
 Mauṭia'uhu. Subhâanal Ladhee Fil Bahri Sabeeluhu. Subhâanal Ladhee
 Fin Naari Sulṭaanuhu. Subhâanal Ladhee Fil Jannati Raḥmatuhu.
 Subhâanal Ladhee Fil Qabri Qadhâa'uhu. Subhâanal Ladhee Fil Hawaa'i
 Roohuhu. Subhâanal Ladhee Raf`as Samaa'a. Subhâanal Ladhee
 Wadha'al Ardha. Subhâanal Ladhee Laa Maljaa'a
 Wa Laa Manjaa'a Minhu illaa illaih”

(Glory is to Him whose throne is in the sky. Glory is to Him whose rule is on
 the earth. Glory is to Him whose way is in the ocean. Glory is to Him whose
 Authority is on the Fire. Glory is to Him whose Mercy is in the Paradise.
 Glory is to Him whose Decision is in the grave. Glory is to Him who controls
 souls in the air. Glory is to Him who raised the sky. Glory is to Him who
 leveled the earth. Glory is to Him from whose punishment
 there is no refuge but from Him only)

SECOND DAY OF HAJJ

Going To 'Arafaat

On Yum-e-'Arafah, which is 9th of Dhul-Hijjah you will be in 'Arafaat from after sunrise until after sunset. Keep your Identity Card along with the address of your Mu'allim and tent number with you in 'Arfaat as well.

You have done well if you have spent the night in recitation of Talbiyah, Zikr, Durood, and Du'aa. However, if you have slept for a while then it is Mustahab to wake up early and offer Salaat-e-Tahajjud, and again busy yourself in Zikr till Salaat-e-Fajr. Then again keep yourself occupied in Zikr and Du'aa. Keep on reciting Talbiyah in between.

Start for 'Arafaat after sun shines on Koh-e-Thabeer, which is opposite Masjid-e-Khaif. Proceed to 'Arafaat with utmost respect and humbleness.

Please note it is Sunnah to offer five Salaat in Mina and spend the night prior to Yaum-e-'Arafah in Mina. It is true that you will fulfill the Fardh of Hajj even if you reach 'Arafaat directly on 9th of Dhul-Hijjah or leave Mina for 'Arafaat before dawn, or before Fajr Salaat or before sunrise but you will unfortunately miss the Sunnah. This may attract the wrath of Allah, the Majestic.

Enroute to 'Arafaat keep yourself busy with recitation of Talbiyah, Zikr, Durood, and Du'aa. During the journey when you sight Jabl-e-Rahmat concentrate more in Talbiyah, Zikr, Durood and Du'aa. This is the time for acceptance of supplications.

When you reach 'Arafaat, you will be required to stay in the tent allotted to you by your Mu'allim. You may stay any where in 'Arafaat, except in Batn-e-'Oranah, the valley immediately after the Namrah Mosque. This valley lies in the direction of Qiblah. The best place to settle is near Jabl-e-Rahmat. After you settle in your tent or any where else, devote as much of your time as possible to prayers until noon. Repent your sins, and seek forgiveness of Allah. Do charity as per your capacity.

Since time of Wuqoof starts immediately after Zawaal, take a light meal before Zawaal, so that neither your hunger nor your heavy stomach distracts you. The Prophet Sallallahu 'Alaihi Wa Sallam has advised to always under eat, more so on the day of 'Arafaat. He himself never ate a full barley Roti. Not only in 'Arafaat but all through out in this pilgrimage under eat. You will surely realise the benefits that accrue from it.

Also complete your other humanly requirements. Take a Ghusl, it is Sunnah-e-Muakkadah, if not possible then perform only Wudhoo.

In 'Arafaat the Zhuhr and 'Asr \hat{S} alaat are offered together at the time of Zhuhr under the one Adhaan and two Iqaamat, if offered at Masjid-e-Namrah. However, it is not advisable to go to Masjid-e-Namrah for two reasons. On this day you will find millions of pilgrims gathered at Masjid-e-Namrah, each one trying to get a place. Under these circumstances it may not be possible for you to get in easily. In trying to do so you may get separated from your companions, and you would waste your precious time either in searching them or worrying about them. This will distract your attention from Allah. Further Masjid-e-Namrah may not be near your tent.

Secondly the Imam at Masjid-e-Namrah is a Najdee, behind whom your \hat{S} alaat is not valid. So it is better for you to remain in your tent only. If a Sunni \hat{S} ahiiul 'Aqeedah Imam is available pray with him. In this case you will offer Zhuhr and 'Asr in their respective times.

From Zawaal onwards, perform Wuqoof. This is the most Holy time when you stand alone with Allah. You may realise the importance of Du'aa during this time by the fact that Sharee'at has given specific order to combine the prayers of Zhuhr and 'Asr today so that more time is available for Du'aa.

As soon as you finish your Zhuhr prayer you start for Mauqaf that is the place where you are required to do Wuqoof.

The following are preferable in Wuqoof:

1. To do Wuqoof on the black stone flooring near the Jabl-e-Rahmah facing Qiblah, taking care not to disturb others in doing so. However, Wuqoof can be performed any where in 'Arafaat except in Baṭn-e-'Uranah.
2. It is also preferable to stand during Wuqoof, but it is neither Fardh nor Waajib to do so.

The following are Sunan in Wuqoof:

1. To take a bath before Wuqoof.
2. To remain in the state of Wudhoo during Wuqoof.
3. To offer the Zhuhr and 'Asr \hat{S} alaat together at the time of Zhuhr under the one Adhaan and two Iqaamat if offered at Masjid-e-Namrah.
4. To stand under the sky and supplicate. Avoid any shade in Mauqaf. Even umbrella should not be used except by those who have a valid reason to do so.
5. Not to observe fast.

The following are Makrooh in Wuqoof:

1. To leave Mauqaf before sunset even when one does not go out of 'Arafaat limits. It is Haraam to leave 'Arafaat limit before sunset.
2. To delay going to Mauqaf after offering Salaat.
3. To waste time in eating and in worldly talks or anything that distracts attention from Allah the Almighty.
4. To delay departure towards Muzdalifah after sunset.
5. To offer Maghrib or 'Ishaa' Salaat at 'Arafaat.

Cleanse your heart of all things except the thought of Allah, the Most High. Remember this is the day when Allah, the Most Merciful accepts the Hajj of some and because of them He blesses others too. The one who does not get his share of blessings today is the most unfortunate. Remember this is the day for which you have spent your hard earned wealth, and you have left behind your beloved, and spared so much time. So try to concentrate towards Him and repel satanic thoughts.

In 'Arafaat you will be surrounded by millions of people from different lands, with different cultures, and speaking different languages. Everyone stands side by side, irrespective of any barrier of colour, rank, or status. Even in this crowd you must feel lonely, your mind occupied with the thought of Allah, your Sustainer. Stand in Wuqoof with complete humility and humbleness. With your head down, eyes closed, trembling and shaking with the fear of Allah, as if you are standing in front of Him on the Day of Judgment. Today the high point of your ambition is to gain Allah's pleasure. Do not look hither and thither. Recall sins committed by you and repent. Cry as much as you can. If you can not cry at least pretend to do so. Beg to your Lord, for yourself, parents, relatives, and for entire Muslim community. Supplicate with utmost humility, humbleness and sincerity, fully realising the sanctity and greatness of the day and place. Wherever you may be, remember you are in an auspicious gathering blessed by the presence of many beloved slaves of Allah and His two Prophets Hazrat Ilyas and Hazrat Khidr 'Alaihumas Salaam. Enlightenment and Blessings of Allah which descend on these noblemen also come to you through them. Keep full faith in Allah, He is Most Merciful, Most Forgiving, and Ever Accepting. Hold the sanctity and the holiness of this great day with tears in your eyes, sorrow in your heart, and pleading on your lips.

Don't run helter and skelter or climb Jabl-e-Rahmat waving kerchiefs. Many Hujjaj have been seen doing these things. Do not think evil of those who indulge in such frolics. This is not the day to find faults in others. This is the day to look inwardly, find your own faults and weep, even a single tear that

falls from your eyes because of repentance and shame will be taken as evidence on the Day of Judgment for your forgiveness.

Women are advised to take special care of their Hijaab. Allah has ordered women not to cover their faces so as to test men that they do not stare at them. Be careful, in Haraam even the intention to sin is as good as committing a sin. It is narrated by Hazrat 'Abdullah Ibne 'Abbaas Radiallaahu 'Anhumaa that on the day of 'Arafah the Prophet Sallallaahu 'Alaihi Wa Sallam saw a person staring at women, he said today is the day if one guards his ears, eyes, and tongue, he will be forgiven. (Tabraani)

It is narrated by Hazrat Jaabir Radiallaahu 'Anhu that the Prophet Sallallaahu 'Alaihi Wa Sallam has said that one who recites the following after Zawaal, during Wuqoof in 'Arafaat;

1. 100 times as under:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"Laa ilaaha illallaahu WaHdahu Laa Shareekalahu Lahul Mulku
Wa Lahul Hamdu Yuhyee Wa Yumeetu
Wa Huwa 'Alaa Kulli Shay'in Qadeer"

(There is no deity besides Allah. He is alone. He has no partner, the universe belongs only to Him, and all Praise is solely for Him. He alone gives life and death. And He has infinite power-over all things)

2. Then Soorah Ikhlaas 100 times:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝

لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

"Qul Huwal Laahu Ahaad. AllahuS Samad. Lam Yalid
Wa Lam Yulad. Wa Lam Yakul Lahu Kufuwan Ahaad"

(Say; He is Allah, the One. Allah, the Eternal. He begets not, nor He is begotten. And there is none like unto Him)

3. Then following Durood 100 times:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَ عَلَى اٰلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مُّجِيْدٌ وَعَلَيْنَا مَعَهُمُ

**“Allaahumma Salli `Allaa Muḥammadin Kamaa Sallaita `Allaa
Ibraaheema Wa `Alaa Aali Ibraaheema Innaka Ḥameedum Majeedw Wa
`Alaina Ma`ahoom”**

*(O Allah! Invoke blessings upon Muḥammad as You have invoked upon
Ibrahim, and the descendents of Ibrahim, and upon us with them.
Verily You are the Most Honoured)*

Allah asks his Angels: O My Angels! What should be the reward for a bondsman who has glorified and sanctified Me, praised and honoured Me, and invoked blessings upon My Prophet? O Angels! Bear witness that I have forgiven him and accepted his intercession in his own favour. If this bondsman of Mine asks Me, I will accept his intercession in favour of all those who are present in 'Arafaat today. (Baihiqi)

In a Ḥadith recorded in Tirmidhi the Prophet Sallallaahu `Alaihi Wa Sallam has said that the best thing which I and those Prophets who came before me uttered this day is:

لَا اِلَهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيْتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

**“Laa ilaaha illallaahu Waḥdahu Laa Shareekalahu Lahul Mulku Wa
Lahul Ḥamdu Yuḥyee Wa Yumeetu Wa Huwa `Alaa Kulli Shaiin Qadeer”**

(There is no deity besides Allah. He is alone. He has no partner, the Universe belongs only to Him, and all Praise is solely for Him. He alone gives life and death. And He has infinite power-over all things)

You may recite this as well. You may also recite few times the comprehensive supplication mentioned on page 44 during Wuqoof.

This stay at 'Arafaat is called Wuqoof. It is the heart and soul of Hâjj. Time of Wuqoof starts from Zawaal on 9th of Dhul-Hijjah and remains up to the dawn of 10th of Dhul-Hijjah.

One who remains in 'Arafaat even for little time during this period is considered to have performed Wuqoof. Whether he remains in 'Arafaat knowingly or unknowingly, in the state of cleanliness or un-cleanliness, or whether he is awake or asleep, or in the state of sanity or insanity, or even passes through 'Arafaat, is considered to have done Wuqoof, provided this person was in the state of Ihraam.

It is Waajib not to leave boundary of 'Arafaat before sunset. Whoever leaves its boundary before sunset is required to give a Dam, unless he returns before sunset and stays there till sunset.

If a pilgrim doesn't perform Wuqoof, during this time his Hâjj is not considered valid, he is no more required to do other acts of Hâjj. Now he must perform 'Umrah and come out of Ihraam. He must offer Qadhaa of his Hâjj next year.

If 9th of Dhul-Hijjah falls on a Friday it is considered to be more auspicious, and is called Hâjj-e-Akbar. However, there is no Friday prayer at 'Arafaat.

Till after sunset keep yourself busy in Du'aa. These are precious moments. So do not go here and there, or allow your thoughts to be distracted, rather concentrate on the Glory of Allah. You do not know when Allah the Most Merciful will shower His Mercy and you may miss your share.

It is reported by Muslim and Ibne Maajah that Hâzrat 'Aayishah Siddiqah Radiallaahu 'Anhaa narrated that the Holy Prophet Sallallaahu 'Alaihi Wa Sallam said that "Allah the Exalted does not release His slaves from the Fire on any other day as much as He releases on the day of 'Arfaah."

So you must leave 'Arafaat believing with certainty that Allah, the Most Merciful has cleansed you from your sins as per His promise. Now you are as clean as you were on the day when you were born. Now take a vow that you will not indulge in sins from which you have been cleansed by Allah due to His Mercy alone.

Going To Muzdalifah

Once you are certain that the sun has set, leave for Muzdalifah reciting Talbiyah, Zikr, Durood, and Du'aa. You will be in Muzdalifah from after sunset on 9th Dhul-Hijjah till after the Fajr prayer on 10th of Dhul-Hijjah. Muzdalifah is an open ground between Mina and 'Arafaat. Your stay in Muzdalifah will be under the open sky. It is preferable to stay on the hill of Masharul-Haraam or near it. If not, settle wherever you find space except Waadi-e-Muhassir, where Aashaab-e-Feel were punished.

On this day you are not supposed to offer Maghrib prayers at 'Arafaat. Soon after the sunset start for Muzdalifah. Maghrib prayers are not allowed at 'Arafaat. You have to delay it until you reach Muzdalifah. You can not offer it even on the way to Muzdalifah. On reaching Muzdalifah if time for Maghrib is not over, you have to wait till the time for 'Ishaa' sets in. When 'Ishaa' time begins offer the Maghrib along with 'Ishaa' prayers under one Adhan and one Iqaamat. After Iqaamat first offer Maghrib Fardh and then immediately offer 'Ishaa' Fardh without Iqaamat. Thereafter offer Sunan and Nafl of Maghrib, and then those of the 'Ishaa'.

Ensure that you offer these prayers with Sunni Shaiful 'Aqeedah Imam if available, other wise offer them alone. You will have to spend the entire night in Muzdalifah. So take a light meal and spend rest of the time in reciting Talbiyah, Zikr, Durood, and Du'aa till dawn. You can also recite the Quran. This is a sacred place, just think of Allah's Mercy upon you and your sinful deeds, and weep as much as you can, and repent your sins and beg for Allah's Mercy and Forgiveness.

It is narrated in Ibne Maajah and Baihiqi that the Prophet Sallallahu 'Alaihi Wa Sallam supplicated for the forgiveness of his Ummat in the evening of 'Arafah. His supplication was accepted. Allah said I have forgiven them, except the rights of my creatures on them. I shall take an account, on behalf of oppressed, from those who have done injustice. The Prophet Sallallahu 'Alaihi Wa Sallam requested Allah that if You like You may grant Paradise to the oppressed and in lieu forgive the oppressor. But this request was not accepted at that time. The Prophet Sallallahu 'Alaihi Wa Sallam again requested for the same in the morning at Muzdalifah, and the same was granted.

While in 'Arafaat Allah forgave our lapses and weaknesses in performance of our duties towards Him. Here in Muzdalifah He also promised to forgive rights of his other creatures on us. Therefore this is an auspicious night. According to many Learned persons this night is more beneficent than Lailatul-Qadr for Haji.

Do not waste this occasion, you may not get this opportunity again. With humbleness and modesty beg in the Court of Allah for yourself and for each and every member of the Ummat. Please concentrate spiritually rather than loaf mentally.

If you cannot remain awake for full night to offer Zikr and Du'aa, then you must at least offer 'Ishaa' and Fajr \hat{S} alaat in congregation without missing Takbeer-e-Ta \hat{h} reemah of those \hat{S} alaat. It is mentioned in \hat{H} adith that such a person gets rewarded with a reward of full-night worship. Sleep in the state of Wud \hat{h} oo and your soul will be raised to the 'Arsh. Wake up early in the morning, as Fajr of this day has to be offered in its earliest time.

It is narrated by \hat{H} azrat Jaabir Radi \hat{a} llaahu 'Anhu that during the farewell \hat{H} ajj, the Prophet \hat{S} allalaahu 'Alaihi Wa Sallam came to Muzdalifah from 'Arafaat. There he offered prayers of Maghrib and 'Ishaa. Thereafter he rested till dawn. Then he offered Fajr prayers and came to Mash'arul \hat{H} araam. He made Wuqoof there till day break. Then he left for Mina before sunrise. (Muslim)

The time for Wuqoof in Muzdalifah is from dawn to sunrise of 10th Dhul- \hat{H} ijjah. Even if some one passes through Muzdalifah limit during this time his Wuqoof is accepted. Those who miss it, or leave before dawn are required to give a Dam. It is Makrooh to leave after dawn without offering Fajr prayers but there is no Dam. However, women and weak people may leave Muzdalifah before sunrise, if they want to avoid hardships due to crowds.

Follow the same etiquettes for Wuqoof in Muzdalifah as you did in Wuqoof-e-'Arafaat. Beg to Allah the Exalted, for yourself, your parents, relatives, and for entire Muslim community. Supplicate with utmost humility, humbleness and sincerity.

From Muzdalifah you should collect 49 pebbles, which you will need for the stoning of Satan (Rami). It is better to collect a few extra pebbles just in case you lose or miss the target during Rami. These pebbles can be of the size of date seeds. You may collect them from any where except from an unclean place or from near the Jamaraat. It is also prohibited to break a large stone for making these pebbles. You may wash the pebbles thrice and store them for Rami.

At dawn, you will offer Fajr prayers and thereafter, when the sun is just about to rise, you will set off for Mina, to the tent from where you had started your journey to 'Arafaat on 9th Dhul- \hat{H} ijjah. It is Makrooh to leave Muzdalifah after sunrise; however, it does not entail any expiation.

THIRD DAY OF HAJJ

Returning To Mina

While on way to Mina remain busy in reciting Durood, Zikr, Du'aa, and Talbiyah. When you see the outskirts of Mina recite as under:

اَللّٰهُمَّ هٰذِهِ مِنِّيْ فَمُنِّنْ عَلَيَّ بِمَا مَنَنْتَ بِهِ عَلٰى اَوْلِيَائِكَ

**“Allaahumma Hadhihi Minaa Famnun `Alaiya
Bimaa Mananta Bihi `Alaa Auliaa'ik”**

(O Allah! This is Mina. Therefore, favour me as You favoured Your friends)

Rami Of Jamratul-`Aqabah

As soon as you reach at Mina, first thing you must do is to go for the Rami of Jamratul-`Aqabah; also known as Jamratul-Kubraa or biggest Shaiṭaan. This is located last from Mina and first from Makkah.

The three stone pillars in Mina symbolically represent the locations where the Devil (Shaiṭaan) tried to tempt Prophet Ibrahim `Alaihis Salaam in an effort to dissuade him from the path of Allah. The pilgrims symbolically stone these pillars on the 10th through the 13th of Dhul-Ḥijjah in remembrance of the rejection of the Devil by Prophet Ibrahim `Alaihis Salaam, and his steadfastness to the cause of Allah. These Jamaraat are located within a few hundred feet of one another in a line.

It is narrated by Ḥazrat `Abdullah Ibne `Abbaas Radiallaahu `Anhumaa that the Prophet Ṣallallaahu `Alaihi Wa Sallam said that “to do Rami of Jamaraat will be an enlightenment for you on the Day of Judgment.”

It is narrated by Ḥazrat `Abdullah Ibne Mas'ood Radiallaahu `Anhu that the Prophet Ṣallallaahu `Alaihi Wa Sallam came to Jamratul-Kubraa and stood in such a way that Ka'bah was to his left and Mina to his right. He threw seven pebbles on Jamratul-Kubraa pronouncing Takbeer while throwing each pebble. (Bukhari, Muslim)

On 10th of Dhul-Ḥijjah you will do Rami of only Jamratul-Kubraa. The time for making this Rami is from Fajr of 10th of Dhul-Ḥijjah to the Fajr of 11th of Dhul-Ḥijjah. However, it is Sunnah to complete it between Fajr and Zawaal of 10th of Dhul-Ḥijjah itself. It is Mubaḥ to do it between Zawaal and sunset, and it is

Makrooh from sunset to Fajr of 11th of Dhul-Hijjah. However, women and those having some reason, acceptable to the Sharee'at, can perform it even during night without any abhorrence.

While performing Rami, you must stand facing Jamratul-'Aqabah, about five yards away, in such a way that Mina is to your right and Makkah to your left. Before you commence your Rami stop pronouncing Talbiyah.

Then hold one pebble in between index finger and thumb of your right hand and raise your hand as much as possible and throw the pebble towards Jamratul-'Aqabah so that it either touches it or falls within the radius of three feet from Jamratul-'Aqabah. If it does not fall in the above limit it won't be counted, you will have to throw another as its substitute. While throwing pebble say:

بِسْمِ اللَّهِ أَكْبَرُ ط رَغْمًا لِلشَّيْطَانِ رِضًا لِلرَّحْمَنِ ط
اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا ط

**“Bismillaahi, Allaahu Akbar. Raghmal Lish Shaitaani, Ridhal Lir
Rahmaan. Allaahuma-j`alhu Hajjam Mabrooraw, Wa Sa`yam
Mashkooraw, Wa Dhanmbam Maghfooraa”**

(Allah's name I begin with: Allah is the Greatest, to disgrace the Satan and to please Allah. O Allah! Make my Hajj righteous, and my efforts acceptable, and forgive me my sins)

You may also say only:

بِسْمِ اللَّهِ أَكْبَرُ

“Bismillaahi, Allaahu Akbar”

(Allah's name I begin with; Allah is the Greatest)

In the same way you throw seven pebbles one by one taking care that each one falls within the area mentioned above. If you are doubtful about any pebble repeat it. After you finish your Rami do not stand there, immediately return reciting Du'aa and Durood. Do not throw more than one pebble at a time otherwise it will be counted as one only. It is not permissible to throw less than

seven pebbles; it is also not allowed to throw extra pebbles as well. It is not permitted to use pebbles lying near Jamaraat as the same are rejected ones.

Be careful! Do not bend yourself to pick something from the ground. Due to heavy rush you may be trampled upon by the crowds. To avoid stampede a bridge has now been built near Jamaraat, with many levels. This has increased the capacity of pilgrims to throw pebbles at the same time. You may use this facility.

It is noticed that just because of a heavy rush women as well as those having slightest weakness prefer to appoint assistant to do Rami on their behalf. It is not permissible to do so unless one is extremely weak and is unable to reach Jamaraat even in a carriage. Only such a person can appoint someone else to do Rami on his behalf. The person who has been delegated must first complete his own Rami and thereafter he must do Rami with the intention of other pilgrim. If any one has done Rami for another without his authorisation, the same will not be counted. To appoint someone without a valid reason not only deprives one from the virtue but also entails expiation.

The Sacrifice

It is narrated by *Ĥazrat Jaabir Radiallaahu 'Anhu* that the Prophet *Ŝallalaahu 'Alaihi Wa Sallam* came to *Jamratul-Kubraa* and he threw seven pebbles on it. He pronounced *Takbeer* while throwing each pebble. Then he sacrificed 63 camels himself and remaining he asked *Ĥazrat 'Ali* to sacrifice. And *Ĥazrat 'Ali* did accordingly. Subsequently he asked to put one piece of meat from each camel in a vessel and cook it. Then the Prophet *Ŝallalaahu 'Alaihi Wa Sallam* and *Ĥazrat 'Ali* ate out of that meat and drank its soup. He then left for *Baitullaah* and offered *Zhuhr* prayers at *Makkah*. (Muslim)

If you are performing *Ĥajj-e-Tamattu'* or *Ĥajj-e-Qiraan*, then you have to offer a sacrifice after Rami of the biggest Satan. This sacrifice is different than the one normally offered on the day of 'Eed, it is a thanks giving sacrifice for *Ĥajj*. It is *Waajib* on those performing *Ĥajj-e-Tamattu'* or *Ĥajj-e-Qiraan* even if they are beggars. It is not *Waajib* upon *Mufrid* to offer this sacrifice. However, if *Mufrid* desires he may offer this sacrifice. It is *Mustahab* for him to do so.

If a poor is performing *Ĥajj-e-Tamattu'* or *Ĥajj-e-Qiraan*, and he has no funds to sacrifice an animal, in that case it is *Waajib* on him to observe ten fasts. Out of these ten fasts he must observe three fasts any time from 1st of *Shawwaal* and 9th of *Dhul-Ĥijjah* after donning *Ihraam* for *Ĥajj*. It is advisable to observe these three fasts on 7th, 8th, and 9th of *Dhul-Ĥijjah*. Rest he may observe after 13th of *Dhul-Ĥijjah*; it is better to observe these fasts after returning home.

The sacrifice of 'Eed is not Waajib on a Musaafir, if you are a Muqem at Makkah, then this sacrifice is also Waajib on you. You may either offer it in Harem or in the country where you reside.

A Hajj sacrifice, must take place in the slaughter house of Mina or within the Harem. Same conditions are applicable in selecting animals for this sacrifice which applies to sacrifice offered on the day of 'Eed. It is Sunnah to slaughter personally, if you can not do yourself delegate it to some reliable person, and at least remain present at the time of sacrifice. While slaughtering, face Qiblah. The animal should also be laid down in such a manner that its throat is facing Qiblah. Then recite:

اِنِّى وَجَّهْتُ وَجْهَى لِذِى فَطَرَ السَّمَوَاتِ وَالْاَرْضَ حَنِيفًا
وَمَا اَنَا مِنَ الْمُشْرِكِيْنَ ط اِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلّٰهِ
رَبِّ الْعَالَمِيْنَ ط لَا شَرِيْكَ لَهُ وَبِذَلِكَ اُمِرْتُ وَاَنَا مِنَ الْمُسْلِمِيْنَ ط

“Innee Wajjahtu Wajhiya Lilladhi Fataras Samaawaati Wal Ardha
Haneefaw Wa Maa Ana Minaal Mushrikeen. Inna Salaatee Wa Nusukee
Wa Maheyaya Wa Mamaatee Lillaahi Rabbil `Aalameen.
Laa Shareeka Lahu Wa Bidhaalika Umirtu Wa Ana Minal Muslimeen”

*(I have turned my attention towards the Creator of the Earth and Heavens.
I am rejecting all fictitious deities, and I am not amongst polytheists. Verily my
prayers, and sacrifice, and my life, and my death are for Allah, the Sustainer of
the Universe. He has no partner, and I have been ordered for the same,
and I am one of the Muslims)*

Thereafter slaughter the animal with a sharp knife so as not to cause oppression to the animal. Keep a firm intention in your mind as to on whose behalf you are offering this sacrifice. Recite:

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ

“Bismillaahi Allaahu Akbar”

(Allah's name I begin with, Allah is the Greatest)

Then supplicate for yourself as well as others. You can eat from the meat of the sacrificed animal and distribute the rest to the poor.

It is preferable to offer sacrifice on 10th of Dhul-Ĥijjah, however, you may sacrifice on 11th of Dhul-Ĥijjah, or before sunset of 12th of Dhul-Ĥijjah. Delaying any further will entail a Dam.

The Saudi Government has launched a scheme of collective sacrifices; you must not involve yourself in it. The losses due to this will be discussed at length later in this book.

After Rami of the biggest Satan, those performing Ĥajj-e-Ifraad can do Ĥalq or Taqṣeer and come out of Ihraam.

Ĥalq Or Taqṣeer

After offering the sacrifice men will do either Ĥalq or Taqṣeer, while women are required to just clip their hair, as described earlier, and come out of Ihraam. Be it Ĥalq or Taqṣeer, sit facing Qiblah, and start from right side. Keep on reciting the following during the Ĥalq or Taqṣeer and recite once more after completion:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ط لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ ط
JANNATI KAUN?

**“Allaahu Akbar, Allaahu Akbar. Laa ilaaha illallaahu Wallaahu Akbar.
Allaahu Akbar Walillaahil Ĥamd”**

*(Allah is the Greatest, Allah is the Greatest. There is no deity except Allah,
and Allah is the Greatest. Allah is the Greatest, and all Praise be to Allah)*

It is Mustahab to do Ĥalq. It is reported in Muslim that during Ĥajj-e-Wada' the Prophet Ṣallallaahu 'Alaihi Wa Sallam supplicated thrice for those making Ĥalq, while only once for those making Taqṣeer.

It is also narrated by Ĥazrat 'Abdullah Ibne 'Umar Radiallaahu 'Anhumaa that the Prophet Ṣallallaahu 'Alaihi Wa Sallam said that for those who shave their heads one virtue is awarded while one sin is wiped off for each hair shaved.

Those who are performing Ĥajj-e-Tamattu' or Ĥajj-e-Qiraan, it is Waajib for them to do Ĥalq or Taqṣeer after offering a sacrifice. If they do not follow this sequence a Dam entails.

While for those performing Ĥajj-e-Ifraad it is Mustahab to do Ĥalq or Taqṣeer after offering sacrifice. If a Mufrid does not follow this sequence there is no Dam on him.

It is preferable to do Ĥalq or Taqṣeer after offering a sacrifice on 10th of Dhul-Ĥijjah, however, it may be done on 11th of Dhul-Ĥijjah, or before sunset of 12th of Dhul-Ĥijjah. If not done within this period a Dam entails.

The restrictions of Iḥraam continue till Ĥalq or Taqṣeer is done. One who has not done Ĥalq or Taqṣeer has to observe these restrictions even if he has performed Ṭawaaf-e-Ziyaarat.

When its time to come out of Iḥraam, one can shave/trim his/her own hair or of any other Muḥrim.

After Ĥalq or Taqṣeer all the prohibitions imposed by Iḥraam are no longer applicable, except avoidance of marital relations until after Ṭawaaf-e-Ifaadah. You may now take a bath and change into your normal clothes, preferably new ones as this being the day of 'Eed.

Ṭawaaf-e-Ziyaarat

You will now proceed to the Masjid-e-Ḥaraam in Makkah to perform Ṭawaaf-e-Ifaadah also known as Ṭawaaf-e-Ziyaarat. This is a Fardh of Ĥajj.

After completion of Rami, Ĥalq or Taqṣeer, and sacrifice proceed to Makkah for Ṭawaaf-e-Ifaadah. If possible go walking. Try to supplicate as much as you can. Allah, the most Merciful has cleansed you of all your sins in 'Arafaat and Muzdalifah. Think of your sins and His Mercy upon you, and feel ashamed of your sins and go in search of His further compassion to His house, to His door and beg further to Him with intercession of His beloved Prophet Ṣallallaahu 'Alaihi Wa Sallam. For the Court of the Lord of all the lords try to carry a gift suitable to His Majesty and His Glory. And that gift is humility and lowliness. Supplicate with all your modesty and your supplications are most likely to be accepted.

Complete this Ṭawaaf as you did before. You are required to perform Sa'ee after this Ṭawaaf. But since you have removed your Iḥraam, and are in normal clothes Idḥtibaa' is not needed, you will do Ramal only. After completion of this Ṭawaaf you will perform Sa'ee as before.

However, if you have already done Sa'ee after putting on Ihraam of Hajj in a Nafl Tawaaf or after Tawaaf-e-Qudoom you need not do Sa'ee. In that case you will do a simple Tawaaf without Idhtibaa' and Ramal.

After completion of Tawaaf offer two Rak'aat prayers and drink Zam-Zam as explained earlier. Now marital relations with your spouse are permitted.

It is Sunnah to perform Tawaaf-e-Ziyaarat on 10th of Dhul-Hijjah. But you are allowed to perform this Tawaaf till sunset of 12th of Dhul-Hijjah. If this Tawaaf is not performed till sunset of 12th of Dhul-Hijjah, a Dam becomes Waajib. Since Tawaaf-e-Ifaadah is Fardh in Hajj, even after giving Dam Tawaaf-e-Ziyaarat will have to be done. If this Tawaaf is not done, Hajj is invalid, and marital relations with the spouse remains prohibited, for life time.

To complete seven rounds of this Tawaaf is Waajib, and out of these seven rounds four are Fardh. So if any one has performed less than four rounds, he has missed the Fardh. His Tawaaf is invalid as well as his Hajj. If any one has missed three or lesser rounds, he has completed the Fardh; however, he has missed the Waajib so he has to give Dam.

Returning To Mina

If you go for Tawaaf-e-Ziyaarat on 10th of Dhul-Hijjah you are supposed to return to Mina after Tawaaf. It is Sunnah to spent nights following 10th and 11th of Dhul-Hijjah in Mina. So even if you are late in completion of Tawaaf please return to Mina.

Remain busy in reciting Durood, Zikr, and Du'aa throughout this night as well. If it is not possible than, at least pray 'Ishaa' and Fajr with congregation without missing Takbeer-e-Tahreemah.

These are the auspicious moments, which have been conferred on you due to the sole Mercy of Allah. There are many others who desperately long for this opportunity. In spite of all the resources many of them are not blessed with this auspicious pilgrimage. So do not waste this night in sleeping or gossips. You may not get this opportunity again. So make most of it. Throw yourself in remembrance of Allah with all your might, mentally and spiritually. The more you do this the better it is to achieve salvation. After all salvation is the ultimate goal of every one who submits himself to Allah the Greatest.

FOURTH DAY OF HAJJ

Rami Of All Jamaraat

If you could not sacrifice your animal on 10th of Dhul-Hijjah, and or if you could not go to Makkah for Tawaaf-e-Ziyaarat, you may complete them today. If you have already done them on 10th of Dhul-Hijjah, then on 11th of Dhul-Hijjah, you have to perform only the Rami of all the three Jamaraat after Zawaal.

It is narrated by Hazrat 'Abdullah Ibne 'Umar Radiallaahu 'Anhumaa that a person asked the Prophet Sallallaahu 'Alaihi Wa Sallam as to what the virtues of Rami are? The Prophet Sallallaahu 'Alaihi Wa Sallam replied that you will find its virtue near your Sustainer when you will need it most. (Tabraani)

Today you will first perform Rami of Jamratul-Oolaa, then Rami of Jamratul-Wustaa and finally Rami of Jamratul-'Aqabah.

So first you come to Jamratul-Oolaa and stand in front of Jamratul-Oola in such a way that you are facing both Jamratul-Oolaa, as well as Qiblah.

Perform Rami as explained earlier, and then move slightly away and supplicate. While supplicating raise your hands in such a way that your palms are facing Qiblah. You may supplicate for the time you normally take to recite twenty Aayaat of the Holy Quran. **JANNATI KAUN?**

There after proceed to Jamratul-Wustaa and perform Rami and supplicate in the same way as explained above.

Finally proceed to Jamratul-'Aqabah and perform Rami. Here you must stand facing Jamratul-'Aqabah, in such a way that Mina is to your right and Makkah to your left. After completing the Rami return without supplicating there. You may supplicate while returning from Jamratul-'Aqabah.

It is narrated by Hazrat Abu Sa'eed Khadri Radiallaahu 'Anhu that we said to the Prophet Sallallaahu 'Alaihi Wa Sallam that O Prophet! We notice every year that the pebbles which are thrown on Jamaraat do not accumulate but get lessened. The Prophet Sallallaahu 'Alaihi Wa Sallam replied that pebbles which are accepted are picked up, had this not been so you would have noticed them like hills. (Tabraani)

After Rami return to your tent and remain busy in Zikr, Du'aa, and Durood. Do not waste time in worldly talks. Your stay will be in Mina tonight.

FIFTH DAY OF HAJJ

Rami Of All Jamaraat

If you have not yet sacrificed your animal or performed Ṭawaaf-e-Ziyaarat, then you must complete them today before sunset. If you fail to do either one of these rites before sunset today, you will entail expiation as prescribed.

If you have already finished them by now, then today you have to only perform Rami of all the three Jamaraat in Mina after Zawaal, as you did it on 11th of Dhul-Ĥijjah. Remember that timing for Rami on 11th and 12th of Dhul-Ĥijjah is after Zawaal. Some pilgrims in order to leave early for Makkah try to finish Rami before Zawaal. This act is against the Ḥanafī Jurisprudence; you must do Rami only after Zawaal.

The unused pebbles may be thrown at a clean place or may be given for use to others. Please note that it is Makrooh to throw them on the Jamaraat.

Returning To Makkah

On 12th of Dhul-Ĥijjah do Rami after Zawaal and then proceed to Makkah so that you are out of Mina limits before sunset.

If you remain in Mina after sunset on 12th of Dhul-Ĥijjah, then you have to stay on 13th of Dhul-Ĥijjah as well. However, if any one leaves before dawn of 13th of Dhul-Ĥijjah, then there is no expiation. But one can not leave Mina on 13th of Dhul-Ĥijjah after dawn unless he does Rami of all the three Jamaraat after Zawaal again. If any one leaves Mina without doing Rami on 13th of Dhul-Ĥijjah after dawn, then he will have to give a Dam. Alhumdu Lillah, your Ḥajj is completed now.

Note: Those women who are not in the state to offer Ṣalaat will keep themselves busy in Zikr, Durood, and Du'aa. They will perform all the acts of Ḥajj, like Wuqoof in 'Arafaat and Muzdalifah. They will go for Rami and offer sacrifice. They will trim their hair and come out of Ihraam. They will spend these days in Zikr, making supplications, and reciting Durood. They will also pronounce Talbiyah from time to time until they do Rami on 10th of Dhul-Ĥijjah. However, they can neither offer Ṣalaat nor recite Quran till they become clean. Such women must wait till they are clean and then offer Ṭawaaf-e-Ifaadah. If a woman has to delay Ṭawaaf-e-Ifaadah even after 12th of Dhul-Ĥijjah for this reason, she is not required to give Dam.

STAY IN MAKKAH

After 13th of Dhul-Ĥijjah whatever time you get to stay in Makkah spend it in offering Nafl Ṭawaaf and Nafl 'Umrah. These you may perform on behalf of Holy Prophet Ṣallallaahu 'Alaihi Wa Sallam, your Murshid, your teachers, your parents etc. For donning Ihraam you must go to Masjid-e-'Aaishah at Tan'eem, which is about three miles in the east of Makkah towards Madinah. Regular bus and taxi services are available from Baab-e-'Umrah. You can make Niyyat of 'Umrah from there and come back. Offer Ṭawaaf and Sa'ee then do Ĥalq or Taqṣeer and come out of Ihraam. Your 'Umrah is complete. This way you can do as many 'Umrah you wish. Every time after completion of Sa'ee do Ĥalq or Taqṣeer. If between two 'Umrah there is no growth of hair, passing of razor over entire head will suffice.

For those who have put on Ihraam for Ĥajj it is not permissible to put on Ihraam for 'Umrah during 10th to 13th of Dhul-Ĥijjah. If some one does this he must come out of Ihraam and offer its Qadhāa after 13th of Dhul-Ĥijjah. He must also give one Dam in expiation. If such a person completes his 'Umrah between that period, his 'Umrah is valid but he must give one Dam in expiation.

If during your stay in Makkah you get chance to enter inside the Ka'bah, it is a blessing for you. Say Bismillaah and enter with your right foot first. You must feel ashamed and guilty of your deeds, trembling with fear of Allah. Move up to the opposite wall until it remains about five feet away. Then if it is not the Makrooh time offer two Rak'aat there, as the Prophet Ṣallallaahu 'Alaihi Wa Sallam had also prayed there. Go to all the corners and supplicate there too. Be thankful to Allah for His favours upon you. Do not look here and there, and lower your gaze. Be hopeful of Allah's Mercy as He said;

وَمَنْ دَخَلَهُ كَانَ آمِنًا

(Wa Man Dakhalahu Kaana Aaminaa)

(One who entered in to it, is protected. Soorah 3: Aayat 97)

If you do not get an opportunity to enter the Ka'bah, be content with entry in Ĥaṭeem, as it is a part of the Ka'bah.

Similarly try to do as many Nafl Ṭawaaf as you can, for Ṭawaaf are possible only in the Ĥaram. Ĥazrat 'Abdullah Ibne 'Abbaas Radiallaahu 'Anhumaa

narrated that the Holy Prophet ﷺ said “The one, who performs Ṭawaaf fifty times, will be cleansed from sins as he was on the day his mother gave him birth.” (Tirmidhi)

Ḥazrat ‘Abdullah Ibne ‘Abbaas Radiallaahu ‘Anhumaa also narrated that the Holy Prophet ﷺ said “one hundred and twenty mercies of Allah descend on visitors of Baitullaah every day. Sixty for those who offer Ṭawaaf, forty for those who offer Ṣalaat, and twenty for those who merely look at the Holy Ka’bah.” (Baihiqi)

So when you are tired and want to relax, sit down for a while and keep staring at Ka’bah. This too is a virtue.

Make sure that you stay in Makkah with respect and reverence for this Holy Place. It is reported in Mishkaat that the Holy Prophet ﷺ said that goodness and blessings will not be taken away from this Ummat as long as they respect the precincts of Makkah as it should be respected. When they give up this respect they will be destroyed.

It is seen from the above Ḥadith that Allah the Exalted shall continue to shower His Blessings on this Ummat as long as it respects and honours the Holy City. What is observed nowadays is horrifying. We find people discussing worldly matters aloud even while offering Ṭawaaf. Using cell phone in the Masjid-e-Ḥaraam in spite of knowing that it is abhorred and women are careless about their Ḥijaab and so on. Do we want to be the cause of discontinuation of Allah’s Mercy on this Ummat? May Allah guide us to respect His Holy City. Aamin

FAREWELL ṬAWAAF

This Ṭawaaf known as Ṭawaaf-e-Wada’ is the final Ṭawaaf before you leave the Holy City of Makkah. It is Waajib on all Aafaaqi Hujjaaj when they decide to leave Makkah. It is not on those staying in Makkah or within Meeqaat limits, or on those who come only for ‘Umrah. Those women who are not in the state to offer Ṣalaat are also exempted. They can leave if they have performed Ṭawaaf-e-Ifaadah.

Ḥazrat ‘Abdullah Ibne ‘Abbaas Radiallaahu ‘Anhumaa said that the people have been ordered to spend their last moments in the Holy City in offering the Ṭawaaf (to offer Ṭawaaf-e-Wada’), however, menstruating women are exempted. (Bukhari, Muslim)

Ĥazrat `Abdullah Ibne `Abbaas Radiallaahu `Anhumaa also narrated that the Holy Prophet Sallallaahu `Alaihi Wa Sallam permitted menstruating women to leave without offering Ṭawaaf-e-Wada' if they have completed their Ṭawaaf-e-Ziyaarat. (Bukhari)

Any Aafaaqi Ĥaji leaves Makkah without performing this Ṭawaaf, and he remembers it before crossing Meeqaat, he must come back and offer this Ṭawaaf. If he remembers after crossing Meeqaat, he need not come back. In that case he is required to send a Dam to Ĥaram. If he wants to come back, he has to don the Ihraam of `Umrah. Such a person after returning to Makkah must complete his `Umrah and then offer this Ṭawaaf. Now he need not give Dam.

If any Aafaaqi Ĥaji leaves Makkah after performing four or more rounds, but without completing seven rounds of this Ṭawaaf, in that case he has to give one Sādqaḥ for each round missed.

When you decide to leave the Holy City of Makkah for your next destination, you must offer one Nafl Ṭawaaf without Idḥṭibaa', Ramal and Sa'ee.

As usual you come near to Ĥajar-e-Aswad from where you did Niyyat in your previous Ṭawaaf and make Niyyat to perform a Nafl Ṭawaaf. It is not necessary to specify it as Ṭawaaf-e-Wada'. Make Istilaam, and complete seven rounds as before. After completion of Ṭawaaf offer two Rak'aat of Waajib-e-Ṭawaaf prayers near Maqaam-e-Ibrahim, and then drink Zam-Zam to your full capacity. Pour Zam-Zam on your head and body too, taking care not to spill it in the Mosque. Then come to Baab-e-Ka'bah and kiss it with reverence, and supplicate as humbly as possible, with tears in your eyes, for acceptance of your Ĥajj and beg permission for your frequent visits to this Holy place. You may also recite the comprehensive supplication mentioned earlier on page no 44. You may add the following also:

اَلْسَّائِلُ بِبَابِكَ يَسْأَلُكَ مِنْ فَضْلِكَ وَمَعْرُوفِكَ وَيَرْجُو رَحْمَتَكَ

**“As Saa'ilu Bibaabika Yas'aluka Min Fadhlika Wa Ma'roofika
Wa Yarju Raḥmataḥ”**

*(The beggar is at Your door, asking for Your Favour and Grace,
and expects Your Mercy)*

Then come to Multazam and catch hold of the cover of Ka'bah, and supplicate with devotion and seek what you desire.

Then again, if possible kiss Hajar-e-Aswad, feeling sad and distressed, and weeping on the departure from this holy place. Move towards the door of Masjid-e-Haraam in such a way that your face remains towards Ka'bah. If you can not move backwards, then while on your way to the gate, turn around time and again and stare at Ka'bah with a gloomy heart. If possible come out from Baab-e-Wada', with your left foot first followed by right.

Recite the following supplication prescribed for this occasion:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ

“Allaahumma Innee Aas'aluka Min Fadhlika Wa Rahmatik”

(O Allah! I am requesting You for Your Favour and Your Mercy)

It is Sunnah to wear the right footwear first and then the left. While leaving the Holy City it is worthwhile to do some charity specially amongst the poor and needy of Makkah.

Those women who are not in the state to offer Salaat will not enter the Masjid-e-Haraam, if they can take a look of Ka'bah from the gate they may stare at it with grief and agony. They may supplicate as explained above from outside the Mosque. Such women are exempted from this Tawaaf. They can leave for their next destination if they have performed Tawaaf-e-Ifaadah.

If after completion of this Tawaaf you have to delay your departure for a short while, you need not repeat Tawaaf. However, if you have to stay back for a long time unintentionally, in that case too the previous Tawaaf suffices. However, it is Mustahab to perform this Tawaaf again so that this Tawaaf remains your last activity in Haram. It is advisable to plan your departure schedule in such a way that you do not have to stay there for a long time, and thus Tawaaf-e-Wada' remains your last act within that precinct.

Your Hajj is completed; you may leave the Holy City of Makkah for your next destination.

اللَّهُمَّ ارْزُقْنَا زِيَارَةَ حَرَمِكَ وَحَرَمِ حَبِيبِكَ بِجَاهِهِ عِنْدَكَ

صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

MISTAKES AND THEIR EXPIATIONS

The Sharee'at has imposed expiations for violation of certain conditions during Hâjj and 'Umrah. These are explained in brief:

Dam: means sacrifice of a goat or a sheep.

Badnah: means sacrifice of a camel or a cow.

Ŝadqah: means to donate two kilos and forty five grams wheat or its value.

Whoever in the state of Ihraam violates the prohibitions of Ihraam is required to offer expiation. It is immaterial whether the said act was committed intentionally or unintentionally, willingly or unwillingly, knowingly or unknowingly, while awake or asleep, or he committed it on his own or under pressure from some one else, whether he committed himself or asked some one else to commit it, he is liable to offer an expiation.

If some one has committed any mistake intentionally without any valid reason, he is not only required to offer expiation but also to repent for the sin he has committed. Only expiation or only repentance will not absolve him. If some one has committed a mistake unintentionally or due to any valid reason, he is only required to offer expiation.

If some one has committed any prohibited act due to any valid reason, which entails a Dam, then in such a case instead of Dam he is permitted to distribute one Ŝadqah each to six Masaakeen, or feed six Masaakeen for both the times to their satisfaction, or keep three fasts. It is necessary to distribute six Ŝadqah to six different Masaakeen.

If some one has committed any prohibited act due to any valid reason, and he is required to offer one Ŝadqah, then in that case he can either distribute a Ŝadqah, or keep one fast.

The Niyyat for the fast of the expiation is required to be made before dawn, further it should specify that this fast is for which mistake, vague intention of expiation will not suffice.

Sacrificial animal should satisfy all the conditions prescribed for 'Eed animals. This sacrifice should be offered within Hâram. The meat of this animal can only be used by poor; it can not be given to rich. If one is required to offer Ŝadqah or feed poor or keep fast, he may do so either in Hâram limit or any where else.

1. Use of oil or perfume: When in Ihraam if excessive perfume is applied even on a small part of the body in such a way that others consider it to be excessive, then Dam is obligatory. Alternatively if a small quantity is applied on a large part of or whole of the body, then in that case also a Dam is obligatory. However, if little perfume is applied on a small area of a part of the body then in that case a *Ŝadqah* is to be offered.

If any perfume is applied either on the clothes or on the bed in excessive quantity, then in such a case a Dam is to be offered. In case the quantity of perfume applied is less, then a *Ŝadqah* is to be offered.

However, the perfume can be applied either on the body or on the Ihraam before pronouncing the Niyyat.

Perfumed Surmah if used once or twice, then *Ŝadqah* is to be offered. If used for three times or more then a Dam entails. Surmah without perfume can be used if needed. But it is Makrooh to use it without a need.

It is Makrooh to smell scent of flowers and fruits but its use does not entail expiation.

Use of Saffron, Musk, Cinnamon, Cloves, Cardamom to such extent that it comes in contact with the major part of the mouth then there is a Dam, If it touches only small portion of the mouth then *Ŝadqah* is to be offered. Use of any drink which predominantly contains scent entails a Dam. If a drink which does not contain scent predominantly is used for three times or more then a Dam entails. However, if such a drink is used less than three times then *Ŝadqah* is to be offered.

It is advisable not to use tobacco containing flavour, but its use does not entail expiation.

The rules mentioned above for perfumes hold good for perfumed oils also. Sesame and Olive oils even though they do not smell are in the definition of perfume and their use entails expiation. However, these can be used in cooking, applying on wound, or dropping in ears or nose.

2. Use of stitched clothes: Stitched clothes if worn in the state of Ihraam for a whole day or a whole night or for half a day and half night, half a night and half a day continuously will entail one Dam. But if worn for a part of the day or a night, only *Ŝadqah* needs to be given. If a pilgrim wears stitched clothes continuously for few days, then he will have to offer only one Dam.

3. Covering of head/face: If a pilgrim whether male or female, covers the whole or one fourth of the face or a male pilgrim covers the whole or one fourth of his head, for a whole day or a whole night or for half a day and half night continuously will entail one Dam but if done for a part of the day or a night, only a *Ŝadqah* need be given.

If they cover less than one fourth of the head or face for a whole day or a whole night or for half a day and half a night, only *Ŝadqah* need be given. But there is no expiation for covering less than one fourth of the head or face for less than a day or night. However, it is sinful to do so, and hence such a person is required to repent it. It does not matter whether the pilgrims cover the head or the face intentionally or unintentionally, while awake or asleep.

There is no harm in covering nape of the neck or ears or to place hand on the nose. However, to put hand along with a cloth on the nose is sin but it does not entail expiation.

4. Removal of the hair: Removing the hair of one fourth or more of the head or beard in any way will entail a Dam, but for less than one fourth a *Ŝadqah* is required.

If he trims his full head or beard in one sitting or more than one, only a single expiation entails. However, if he shaves partly in one sitting and gives expiation for the same and the remaining he shaves in another sitting then a separate expiation will entail.

Shaving the whole neck or one whole armpit or whole pubic area will entail a Dam, but for lesser than the whole, a *Ŝadqah* is required. A Dam entails even if both the armpits are shaved.

However, Dam entails only in case of removal of hair from head, beard, neck, arm pits, and pubic region. If hair from any other part is removed then only *Ŝadqah* entails. Hence a *Ŝadqah* will be necessary even for shaving or trimming the moustache.

A woman will have to offer a Dam if she trims the whole or one fourth of her hair equal to or more than the length of first joint of the forefinger, but only a *Ŝadqah* for less than that.

If the hair burns while cooking, or falls while he scratches his head or performs ablution or combs his hair, *Ŝadqah* is to be given. There is no harm if hair fall down at their own or due to any disease.

5. Paring of nails: If a pilgrim pares the five nails of a hand or a foot, or all the twenty nails together, he will have to offer a Dam. If he pares five nails of his one hand and in next sitting he pares five nails of another hand he has to give two Dam. Thus if he pares five nails of his both hands and both feet in four different sittings he has to give four Dam.

If he pares less than the five nails of a hand or a foot, or even of both hands or both feet or all the four limbs, he has to give away one *Ŝadqah* for each nail pared. Thus, he will give 16 *Ŝadqah* if he pares four nails each of his both hands and both legs. One is however, permitted to remove the broken nail.

6. Kissing and hugging etc: If a pilgrim kisses, hugs or touches his wife with passion he will have to offer a Dam even if he has not ejaculated. This injunction is for both men as well as women. If a woman gets pleasure from the romantic acts of a man, she too will have to offer a separate Dam if she is in the state of *Ihraam*.

However, if one kisses hugs or touches his wife without passion no expiation entails.

If masturbation results in to ejaculation then there is a Dam. However, if there is no ejaculation it is *Makrooh*. Ejaculation due to wet dream entails no expiation.

7. Marital relations: If a pilgrim who has donned the *Ihraam* for the *Hajj* indulges in marital relations before *Wuqoof-e-'Arfah*, his *Hajj* is invalid. However, he should perform the remaining rites of the *Hajj* and offer a Dam, and perform the *Qadhaa* of this *Hajj* the next year. The above mentioned injunction is also for a woman if she is in the state of *Ihraam*.

However, if a *Haji* indulges in marital relations after *Wuqoof-e-'Arfah* but before *Ṭawaaf-e-Ziyaarat*, and *Halq* or *Taqseer* his *Hajj* is valid. But he has to give a *Badnah*. If a *Haji* indulges in marital relations after *Wuqoof-e-'Arfah* and *Halq* or *Taqseer* but before *Ṭawaaf-e-Ziyaarat*, he has to give a Dam. But it is better to give a *Badnah* in this case also. Separate expiation will entail on husband and wife. Whether in the expiation a Dam is to be offered or a *Badnah* will depend on the individual state of each of them as explained earlier.

If a pilgrim, performing *'Umrah* indulges in marital relations before completion of four rounds of his *Ṭawaaf*, his *'Umrah* will be considered as null and void. He will have to perform the *Qadhaa* of *'Umrah* and offer a Dam as well. But if he indulges in marital relations after completion of four rounds of his *Ṭawaaf*, his *'Umrah* is valid but he will have to offer a Dam.

Due to indulgence in marital relations, state of Iḥraam is not disturbed, all the restrictions remain effective even thereafter. The person whose 'Umrah has become invalid has to come out from the state of Iḥraam by doing Ḥalq or Taqṣeer. Then such a person will offer a Dam and don the fresh Iḥraam with intention to perform 'Umrah as a Qadhāa of the 'Umrah which became void.

8. Mistakes in Ṭawaaf: (a) Ṭawaaf-e-Ziyaarat: If a person who is without Ghusl or a woman who is not in the state of offering Ṣalaat performs four rounds or more of Ṭawaaf-e-Ziyaarat he/she will have to give a Badnah and perform the Ṭawaaf afresh in the state of cleanliness. However, if he/she performs it afresh in the state of cleanliness before the 12th of Dhul-Ḥijjah, in that case expiation is annulled. But if the Ṭawaaf is performed after 12th of Dhul-Ḥijjah, then a Dam entails instead of a Badnah. Even if that person has gone out of Meeqaat limits that person has to return and offer it.

If this person has performed less than four rounds of Ṭawaaf-e-Ziyaarat he/she will have to give a Dam and perform the Ṭawaaf afresh in the state of cleanliness. If Ṭawaaf is performed afresh in the state of cleanliness before the 12th of Dhul-Ḥijjah, in that case expiation is annulled. But if the Ṭawaaf is performed after 12th of Dhul-Ḥijjah, then a Ṣadqah entails for each round performed in the state of un-cleanliness.

If a person performs four rounds or more of Ṭawaaf-e-Ziyaarat without Wudhoo, a Dam entails. If less than four rounds were performed then, he will have to give away Ṣadqah for each round. However, it is Mustahab to perform the Ṭawaaf afresh. If the Ṭawaaf is performed afresh even after 12th of Dhul-Ḥijjah, then the expiation does not entail.

If a person fails to perform the Ṭawaaf-e-Ziyaarat before sunset on 12th of Dhul-Ḥijjah, he should perform it later and offer a Dam. But if a woman who is not in the state of offering Ṣalaat has delayed it there is no expiation on her.

(b) Other Ṭawaaf: If a person who is without Ghusl or a woman who is not in the state of offering Ṣalaat performs four rounds or more of any Ṭawaaf except Ṭawaaf-e-Ziyaarat he/she will have to give a Dam. And if less than four rounds were performed in that case a Ṣadqah entails for each round performed in the state of un-cleanliness.

If a person who is without Wadhu and performs four rounds or more of any Ṭawaaf except Ṭawaaf-e-Ziyaarat he/she will have to give a Ṣadqah. And if less than four rounds were performed in that case too a Ṣadqah entails.

However, in all the above cases, if the person performs it afresh in the state of cleanliness, then expiations are annulled.

If a person leaves even one round of the Ṭawaaf-e-'Umrah, he has to offer a Dam. But if he leaves more than four rounds of this Ṭawaaf, then it is obligatory on him to perform it again.

If a person has missed more than four rounds of the Ṭawaaf-e-Wada', he will have to offer a Dam, but if he has missed less than four rounds, then he should give a Ṣadqah for each round missed.

If a person omits the Ṭawaaf-e-Qudoom, it is undesirable, but it does not entail any expiation.

9. Mistakes in Sa'ee: If a person misses more than four laps of Sa'ee without genuine reason, he has to offer a Dam. If he misses less than four laps in that case, he is required to give one Ṣadqah for each lap missed.

If a person performs more than four laps of Sa'ee in a wheel chair without genuine reason, he has to offer a Dam. If he performs less than four laps in that way, he is required to give one Ṣadqah for each lap.

But in both cases mentioned above, if he performs them afresh, no expiation entails. However, if he did it due to any valid reason, there is no expiation.

If some one performed Sa'ee before Ṭawaaf he has to give a Dam, however, if both are repeated in correct sequence, the expiation is annulled.

10. Mistakes in Wuqoof: If a person left 'Arafaat before sunset on 9th of Dhul-Ḥijjah he has to give a Dam. But if he returns before sunset and then leaves after that, in that case the expiation is annulled.

If some one failed to do Wuqoof in Muzdalifah in the morning of 10th of Dhul-Ḥijjah he has to give a Dam, however, if women and those who are weak can omit the Wuqoof due to the fear of crowds. In such a case no expiation entails.

11. Mistakes in Rami: If some one fails to do Rami on all the three days, or fails to do Rami on any one day or missed more than four pebbles, or delayed it for the next day in that case a Dam entails. In case one fails to throw three or lesser pebbles for any day in that case he has to give one Ṣadqah for each pebble he missed.

12. Mistakes in Sacrifice and Halaq: If a Qaarin or Mutamatti' offers the sacrifice before Rami, he has to give a Dam. If Halaq/Taqseer was not done within Haraam limits or done before Rami or done before sacrifice or done after 12th of Dhul-Hijjah, in all these cases a Dam has to be given.

Note that a separate Dam entails for each mistake committed. Thus a Haja who shaves his hair out of Haraam limits before 12th of Dhul-Hijjah has to give a Dam, but if he does so thereafter in that case two Dam entail to him, and so on.

13. Passing through Meeqaat without Ihraam: If a person comes from a place outside the Meeqaat and enters Makkah without donning the Ihraam of Hajj or 'Umrah, Hajj or 'Umrah becomes Waajib on him even if he did not intend to perform them. Now he should go back to the Meeqaat and don the Ihraam of Hajj or 'Umrah. If he does not go to Meeqaat but dons the Ihraam in Makkah it self, he has to offer a Dam.

14. Making Niyyat for Another Ihraam When Already In Ihraam: If a person has performed all rites of 'Umrah except the Halaq or Taqseer, and he dons the Ihraam for another 'Umrah, he has to offer a Dam. He will also be considered a sinner.

Those who had put on Ihraam for Hajj are not permitted to put on Ihraam for 'Umrah between 10th and 13th of Dhul-Hijjah. If some one does so he must come out of Ihraam and offer its Qadhaa after 13th of Dhul-Hijjah. He must also give one Dam. If such person completes his 'Umrah during that period, his 'Umrah is valid but he must give one Dam.

Note: Numerous rules and regulations in respect of expiations for different mistakes committed at different stages have been described at length in Fataawaa-e-Ridhwiyyah (Vol 4) and Bahaar-e-Sharee' at (Vol 6). In this book only few selected rules, which often occur, have been mentioned. For further details as per individual requirement, readers are advised to either approach some Sunni 'Aalim or refer to the above mentioned books.

The above mentioned expiations are for Mufrid/Mutamatti', a Qaarin is required to offer double the expiation.

SPECIAL RULES FOR WOMEN

1. Beside various conditions which are required to be fulfilled for Hajj to become Fardh on a person, for women an extra condition is also applicable. A woman is not allowed to travel 92 kms or more unless accompanied by her husband or a Mahram. Mahram means a person with whom her marriage is prohibited for ever.

This prohibition may be due to her lineage relation with that person, such as her son, brother, father, grand father, maternal uncle, paternal uncle, nephew, son in law etc; or this prohibition may be due to her fosterage relation with that person, such as foster brother, foster father, foster son etc; or this prohibition may be due to her in law relation with that person, such as her father in law, son of her husband, grand son etc; A number of Ahaadith are available prohibiting a woman to undertake journey of Hajj without her husband, or a Mahram.

It is narrated by Hazrat 'Abdullah Ibne 'Umar Radiallaahu 'Anhumaa that the Prophet Sallalaahu 'Alaihi Wa Sallam said that a woman must not undertake a journey of three days or more unless accompanied by her Mahram. (Bukhari, Muslim)

It is narrated by Hazrat 'Abdullah Ibne 'Abbaas Radiallaahu 'Anhumaa that the Prophet Sallalaahu 'Alaihi Wa Sallam said that "A man who is not a Mahram to a woman should not be together alone with her, and a woman should not travel without her Mahram." (Bukhari, Muslim)

This is because a woman is comparatively weak and during such a journey she may face odd situations which she may not be able to tackle on her own. That's why Islam has made it compulsory for her not to travel 92 kms or more unless accompanied by her husband or a Mahram.

This Mahram should be a major, sane person, and not a transgressor. If the Mahram is so irreligious that he cannot be trusted, then it is not proper to travel with such a person.

A woman going for Hajj with a Mahram should bear all the cost of the Mahram. A woman will be considered to have the capacity to perform Hajj only if she can bear the expenses for herself as well as those of her Mahram.

Since Saudi Arabian embassy does not issue Hajj or Umrah visa for women without a Mahram. Some lonely women in their eagerness to perform Hajj get their names registered with some tour operators who manage a visa for them by

writing any body's name in the column of Maḥram. Their Ḥajj will be accomplished; however, they will be treated as sinners and at every step they take during the journey a sin will be written in their account.

2. A woman is required to get permission to perform a Nafl Ḥajj from her husband. However, in case of Ḥajj-e-Fardh this permission is not required.

3. Women can perform Ḥajj-e-Badal for a man as well as a woman.

4. Like their male counter parts women may also pair their nail and remove pubic hair before donning Ihraam.

5. If a woman is covering her face, it is a must for her to remove the veil before making the intention of Ihraam. However, if required she can hide her face with a hand fan or any such cover which remains away from her face.

6. Women are required to cover their full body and conceal it from males. In the state of Ihraam they are permitted to use their normal clothes. However, they must cover their entire body. Their clothes must not resemble those of men, must not be so tight that their physique is visible. Their clothes must not be transparent so as to be revealing. Their dresses must cover their wrists and legs. They are permitted to use hand gloves and socks in Ihraam. Their hair should be strictly hidden under a scarf.

7. If a woman is in the state where she is not permitted to offer Ṣalaat at the time of donning Ihraam she will dress like other chaste women, make intention, and pronounce Talbiyah as other women do. She will not offer Ṣalaat while making Niyyat. To take bath before donning Ihraam is Sunnah for women as is for men. Such women will bathe as usual. They will be subjected to all the restrictions of Ihraam. At Makkah she can not enter Masjid-e-Haraam, she will wait till she becomes chaste and thereafter she will perform Ṭawaaf, Sa'ee etc.

8. If a woman who is in Ihraam gets in to the state in which she is not permitted to offer Ṣalaat, it will have no effect on her Ihraam. She will observe all restriction of Ihraam. She will perform all the acts of Ḥajj, like Wuqoof in 'Arafaat and Muzdalifah. She will do Rami and offer sacrifice. She will trim her hair (Taqṣeer) and come out of Ihraam. She will spend these days in doing Zikr, supplicating, and reciting Durood. She may also pronounce Talbiyah from time to time until she does Rami on 10th of Dhul-Ḥijjah. However, she can neither offer Ṣalaat nor recite Quran. Such a woman must wait till she is clean and then offer Ṭawaaf-e-Ifadah. If a woman has to delay Ṭawaaf-e-Ifadah even after 12th of Dhul-Ḥijjah for this reason, she is not required to give Dam.

If she can not wait until she attains purity and has to leave Makkah immediately after the Hajj in that case when circumstances are beyond her control she must consult a Mufti, who should explain to her that if she performs Tawaaf-e-Ifaadah in that case she will be a sinner. Her Tawaaf-e-Ifaadah will be valid but she will have to repent for the sin committed and offer a Badnah in expiation.

If she leaves without Tawaaf-e-Ifaadah then she will still be in Ihraam, which means she can not have marital relations with her husband until she returns to Makkah and performs the Tawaaf-e-Ifaadah.

9. If a woman has performed Tawaaf-e-Ifaadah and gets in to the state where she is not permitted to offer Salaat, she can complete her Sa'ee, if she has not done so far. Since purity is not a condition to perform Sa'ee.

10. When leaving Makkah, those women who are not in the state to offer Salaat will not enter the Masjid-e-Haraam. They may, if possible, from the gate, stare at Ka'bah with grief and agony. They may supplicate from outside the Mosque. Such women are exempted from Tawaaf-e-Wada'. They can leave for their next destination if they have performed Tawaaf-e-Ifaadah.

11. A woman may use medicines to postpone menses during Hajj and 'Umrah if they are not injurious to her health. It will provide maximum time to a woman to pray in Harmain. Especially a woman fearing her menses prior to Tawaaf-e-Ifaadah should take due care.

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12. It is Sunnah for women to pronounce Talbiyah. However, they must pronounce it in a soft voice audible to them but not to others.

13. While performing Tawaaf, it is compulsory for women to observe strict veil. They must keep their voices as well as their sights low. It is better for them to perform Tawaaf from a place away from the male crowd. They must not enter the crowds especially near Rukn-e-Aswad or Rukn-e-Yamaanee. Women are not required to do Ramal in Tawaaf.

It is noticed that while offering Tawaaf women are so bold that their wrists and necks are visible, in some cases their hairs are also not covered properly. While making Istilaam they are so careless that in most cases their wrists are exposed. This is Haraam. Remember that for women it is Fardh to hide their body everywhere, at the same time it is Waajib for them to hide their body while offering Tawaaf. So in this case women commit two offences, one to neglect a Fardh and other to neglect a Waajib - that too near the Ka'bah, where every offence is multiplied a hundred thousand times.

Some women, in their zeal to kiss Hajr-e-Aswad mix up with men, ignoring physical contacts. They must remember that, no doubt it is a Sunnah to kiss that stone but to rub shoulders with men is Haraam. Such women must specially note that they are liable to punishment instead of reward; they should keep this in mind.

14. During Sa'ee women must not run between the Milain-e-Akhdharain.

15. For women, because of crowds it is permissible to leave Muzdalifah for Mina before dawn.

16. The Sunnat time for making Rami of first day is from the sunrise to the Zawaal of 10th of Dhul-Hijjah. However, women and those having some religious reason can perform it even after dawn on 10th of Dhul-Hijjah as well as during the following night without any abhorrence.

17. At the end of Sa'ee, women must cut hair equal to 1/3rd of a finger length from tail of their hair. Care should be taken that at least 1/4th hairs are trimmed from the full lot and not part of it. Shaving head and cutting hair like males is forbidden. Women must not trim their hair in open or in presence of men.

18. After the Rami of 10th of Dhul-Hijjah, offering sacrifice and by trimming of hair a woman comes out of all the restrictions of Ihraam except having marital relations with her husband, until Tawaaf-e-Ifadah is performed. If she indulges in marital relations before Tawaaf-e-Ifadah and trimming of her hair in that case she has to give a Badnah. However, if she indulges in marital relations before Tawaaf-e-Ifadah but after trimming of her hair in that case she has to give a Dam, but it is better to give a Badnah in this case also. Separate expiation will be on her husband depending upon his state.

19. Women are advised to offer prayers at their homes. Women must abstain from going to the Holy Mosques of Makkah and Madinah to offer prayers. If the purpose is to get more reward then, it is reported by Imam Ahmad that the Prophet Sallallahu 'Alaihi Wa Sallam said that for women it is more virtuous to pray at their homes than in his Mosque.

However, they must go to the Haram in Makkah during night to perform Tawaaf, and in Madinah they must visit to offer Salaatu Salaam during the period allotted to ladies, in the morning and evening.

MUHÂSAR

Ihâsaar means obstruction. It is a situation in which one is obstructed in some way to perform Hâjj or 'Umrah after one has entered the state of Ihraam. The person who faces this situation is called a Muhâsar.

Hâzrat 'Abdullah Ibne 'Umar Radiallahu 'Anhumaa narrated that we the companions along with the Holy Prophet Sallallahu 'Alaihi Wa Sallam were prevented by Kuffaar of Makkah to reach up to Ka'bah to perform 'Umrah. Therefore the Prophet Sallallahu 'Alaihi Wa Sallam offered sacrifices and did Halaq. (Bukhari)

In another Hâdith Hâzrat Mas'ood narrates that the Prophet Sallallahu 'Alaihi Wa Sallam offered sacrifice and thereafter did Halaq, and he ordered his companions also to do so. (Bukhari)

Examples Of Muhâsar

There can be many situations in which performance of Hâjj or 'Umrah is not possible, after one has donned the Ihraam. Few of them are mentioned bellow:

1. The roads are not safe, war is on, or there is some other kind of danger to life and property.
2. If one falls sick and fears that his sickness may aggravate during travel.
3. After entering into Ihraam, a person is unable to travel further due to loss of his limb.
4. After entering into Ihraam, a person is unable to go either because he has been arrested or prevented by any law of the land.
5. Money is stolen, and there is not enough money to meet his travel expenses.
6. After entering into Ihraam, a woman finds that her Mahram has fallen sick, or dies or refuses to go or somebody stops him to go.
7. A woman who is traveling with her husband or a Mahram, and he dies on the way, and if Makkah is 92 kms or more from this place and the woman has a place to stay where her husband or Mahram has died, in that case she is a Muhâsrah. But if she has no place to stay then she is not a Muhâsrah. If Makkah is less than 92 kms from this place in that case too she is not a Muhâsrah.
8. After entering into Ihraam, a woman is divorced or her husband dies and her waiting period ('Iddat) starts.
9. A woman enters into Ihraam of Hâjj-e-Nafl without her husband's permission and her husband refuses permission. However, in case of Hâjj-e-Fardh he can not refuse permission.
10. A woman enters into Ihraam of Hâjj-e-Nafl without her husband or a Mahram.

Rules For Muḥṣar

It is obligatory for a Muḥṣar to send a sacrificial animal to Ḥaram. He/she will come out of Ihraam only after sacrifice is offered on his/her behalf in Ḥaram. It is Waajib that sacrifice is offered in Ḥaram only, it is not permissible anywhere else. However, there is no restriction of timing; it can be offered at any time.

The sacrifice for Muḥṣar is obligatory (Waajib) even if he can not afford it. Observing fast or giving away Ṣadqah in place of sacrifice will not suffice. Muḥṣar is not permitted to eat out of this sacrifice.

As long as the sacrifice is not offered, the Muḥṣar will remain in the state of Ihraam and all the obligations of Ihraam will apply. If he comes out of Ihraam before sacrifice, he has to offer an extra Dam also. So care should be taken to ascertain that he observes all restrictions of Ihraam till sacrifice is offered. Nowadays it is easier to verify on phone whether the sacrifice has been offered, and then come out of Ihraam to avoid this additional Dam.

A Muḥṣar comes out of Ihraam as soon as an animal is sacrificed on his behalf in the Ḥaram, he is not required to shave off or trim his hair. But it is better to do so.

The Muḥṣar has to send one sacrificial animal if obstructed from performing 'Umrah or Ḥajj-e-Ifraad and he has to send two animals in case of Ḥajj-e-Qiraan.

If the Ihraam was removed by sending a sacrificial animal, it becomes obligatory (Waajib) to perform Ḥajj or 'Umrah later for which this Ihraam was put on.

If the Ihraam was only for 'Umrah he is required to perform one 'Umrah as its Qadhaa.

If the Ihraam was for only Ḥajj he is required to perform one 'Umrah and a Ḥajj as its Qadhaa.

If the Ihraam was for Ḥajj-e-Qiraan he is required to perform two 'Umrah and a Ḥajj as its Qadhaa. If a Qaarin becomes Muḥṣar after performing 'Umrah but before performing Wuqoof-e-'Arafah he is required to send a Dam and offer one 'Umrah and a Ḥajj as a Qadhaa.

INVALID HAJJ

The stay at 'Arafaat is called Wuqoof. It is the Main Act of Hajj. Time of Wuqoof starts from Zawaal of 9th of Dhul-Hijjah, and remains up to the dawn of 10th of Dhul-Hijjah.

Whoever remains in 'Arafaat even for some time during this period is considered to have performed Wuqoof. Whether he did it knowingly or unknowingly, in the state of cleanliness or un-cleanliness, while awake or asleep, in the state of sanity or insanity, or even if he passes through 'Arafaat, he is considered to have done Wuqoof, provided he was in the state of Ihraam. His Hajj is valid.

If a pilgrim doesn't perform Wuqoof, during this time his Hajj is not considered valid, he is no longer required to perform other acts of Hajj. Now he must perform 'Umrah and come out of Ihraam. He must offer Qadhaa of his Hajj next year. There is no expiation on this person.

If a Qaarin's Hajj becomes invalid, he is now required to perform Tawaaf and Sa'ee of 'Umrah and thereafter perform one more Tawaaf and do Halaq or Taqseer. He should stop pronouncing Labbaik as soon as he starts his second Tawaaf. He must offer Qadhaa of his Hajj next year. Since he has already offered 'Umrah, this person is not required to make Qadhaa of his 'Umrah. There is no expiation on this person.

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The one whose Hajj has become invalid must perform Tawaaf and Sa'ee of 'Umrah and come out of Ihraam. If he does not do so and offers Qadhaa of his Hajj next year in the same Ihraam, it is not considered valid. The one whose Hajj has become invalid is not required to offer Tawaaf-e-Wada'.

GIVING ALMS TO A BEGGAR IN A MOSQUE

To beg in a Mosque for own self is Haraam, and is strictly prohibited. If some one requests for his help within the Mosque it is not permitted to help such person. If one gives a rupee to such beggar, in that case the donor is required to give a sum of rupees seventy as an expiation for his mistake of offering one rupee to that beggar who requested for help in a Mosque. In Masjid-e-Haraam various beggars are roaming and requesting for help. The pilgrims think it to be rewarding to give alms to these beggars. In fact it is prohibited and entails expiation equal to seventy times of the amount given. No doubt helping needy persons and beggars outside the Mosque is a good and a rewarding deed.

HÂJJ BY PROXY (HÂJJ-E-BADAL)

Worship is of three types:

1. Physical.
2. Financial.
3. Physical as well as financial.

Those worships which are only physical like Ŝalaat and Ŝaum can not be performed on behalf of others.

Those worships which are only financial like Zakaat and Ŝadqah can be performed on behalf of others.

Those worships which are physical as well as financial like Hâjj and 'Umrah can be performed on behalf of others provided such a person is disabled or has certain reason for not being able to perform himself.

There is no distinction in conveying reward of your virtues to other Muslims be they dead or alive. You can convey reward of all the above three types of worships, like Ŝalaat, Tilaawat-e-Quran, Ŝaum, Zakaat, Ŝadqah, Hâjj, and 'Umrah, even if they be Fardh, Waajib, or Nafl. Do not be under the impression that by conveying reward of certain deeds, you would not get any thing from it. This is not so. In fact you will get rewards equivalent to the number of persons to whom you have conveyed plus your own. That is suppose you convey one reward to ten different persons, those ten persons get one each and you get ten plus one that is eleven rewards. Wallaahu Dhul Fadhlil ' Azheem

When Hâjj-e-Badal is performed on behalf of another person on whom it is not Fardh, in that case there are no conditions applicable, but however, when it is performed on behalf of a person on whom it was Fardh, then following conditions apply:

1. Hâjj must be Fardh on the person who wants some one else to perform Hâjj on his behalf. If Hâjj is not Fardh on that person in that case his Fardh Hâjj will not be accomplished. So in future whenever Hâjj becomes Fardh on him he has to either perform himself if he is capable or send some one else if he personally can not perform due to any reason. The previous Hâjj-e-Badal will not suffice.
2. The person on whose behalf Hâjj-e-Badal is to be performed must be incapable to perform it himself. If he is capable to perform it, in that case Hâjj-e-Badal is invalid.

3. The cause due to which he is unable to perform Hajj himself should persist from the time he sends some one for his Hajj-e-Badal till his death. If he gets rid of that cause after he sent some one for his Hajj-e-Badal, then he is required to perform Hajj again himself. The previous Hajj becomes Nafl. But if cause of unfitness is of a permanent nature like blindness etc. and if this cause is removed by the Grace of Allah, in that case no fresh Hajj is to be performed. The Hajj-e-Badal will suffice.

4. The person on whose behalf Hajj is being performed must give instructions for the same. Without his orders Hajj on his behalf can not be performed. In case a heir performs himself or sends some one on behalf of his ancestor without the permission of deceased, it will be valid.

5. The Hajj should be performed from the finance of the one who has instructed. If the performer spends money out of his pocket in that case Hajj-e-Badal is not valid.

6. The one who is nominated by the deceased to perform Hajj must perform it and not any one else. If some one else performs then in that case Hajj-e-Badal is not valid. But the person who was nominated has either died or refused to go then in such a case it is permissible.

7. The Journey of Hajj-e-Badal should be commenced from the place of residence of the person on whose behalf it is to be performed.

The person must don the Ihraam of Hajj from the place where he starts. He has to perform Haj-e-Ifraad, not Hajj-e-Tamattu' unless and until he is permitted by that person to perform Hajj-e-Tamattu'. However, to perform 'Umrah after Hajj no permission is required, but the cost of 'Umrah must be born by performer himself.

It is incumbent upon Maamoor to resolve the intention for the Hajj of one on whose behalf he is performing Hajj-e-Badal. It is preferable to say the words "Labbaik on behalf of so and so" while reciting Talbiyah. In this case, he should utter the name of his Aamir after the words "on behalf of". In case he has forgotten the name of his Aamir, he should say: "Labbaik on behalf of the one who has sent me." While donning the Ihraam if the Maamoor has not intended to do Hajj on behalf of his Aamir then he should intend this before he begins rites of Hajj.

Rules Regarding Hajj-e-Badal

It is preferable that Hajj-e-Badal be performed by one who is well conversant with Hajj and has already performed his own Hajj. However, if some one deposes a person who has not yet performed his own Hajj, Hajj-e-Badal of the Aamir will be discharged, and the Maamoor will also be rewarded. But the Fardh Hajj of Maamoor is not accomplished.

All the necessary expenditures of Hajj-e-Badal are the liability of the Aamir. This includes the fare to proceed to Hajj and return. It is preferable that Maamoor comes back after Hajj. In case he stays back he can do so but then he is not eligible for his return fare. All the expenses during the journey and the stay in Haramain such as on food, laundry, house rent, Mu'allim fees etc are to be born by the Aamir. The clothes of Ihraam, necessary utensils required during the travel, and the purchase of necessities are also the liability of the Aamir. But the clothes and utensils etc will have to be returned after Hajj to the Aamir. Likewise, if some cash is saved after Hajj expenses, the same will also have to be returned to the Aamir, unless the Aamir gives it to him as a gift. To receive wages for performing Hajj-e-Badal is not permissible.

If a person upon whom Hajj is Fardh, and is near to death, it is obligatory upon him to make a will directing his heir to get his Hajj-e-Badal performed after his death. If such a person who has neither performed Hajj in his life nor instructed his heir for his Hajj-e-Badal, is a sinner. Then his heir is not compelled to perform Hajj on his behalf. However, if heir of this person decides to get his Hajj-e-Badal performed even in the absence of his will, it is hoped that Allah, may accept on deceased's behalf and his heir will also be rewarded immensely.

When Hajj-e-Badal is performed for a deceased as per his will, the cost of the Hajj must be born from his assets, but this should not exceed one-third of his total assets. As mentioned earlier Maamoor has to commence his Hajj from the place of deceased, however, if amount falls short, then he can be sent from any Meeqaat so as to reduce the expenditure to within one-third the limit. Even if this is not possible then his 'will' becomes null and void. But if the amount exceeds one third of the property of the deceased, and all the heirs agree to spend extra amount from their shares, then this can be done.

A person can not perform Hajj on behalf of more than one Aamir at a time, if he intends on behalf of more than one Aamir, in that case nobody's Hajj-e-Badal is accomplished. This Hajj will be treated as that of Maamoor himself. He will have to return the Hajj expenses of each and every Aamir.

COUPONS FOR SACRIFICES

For last few years the Saudi Government has started a system of collective sacrifice. The Saudi Government purchases animals in large quantity, the pilgrims are required to deposit a predetermined amount at the center, and then the Government sacrifices animals on their behalf. These pilgrims are informed about the time when their sacrifice will be offered, and accordingly they are advised to do Halaq or Taqseer. By looking at it, this procedure seems to be easy. The pilgrims think that by participating in this system they are saved from lots of trouble which they would normally face while offering sacrifice individually. But when we apply our minds on details of this scheme, we notice many defects. These defects are such which render our sacrifice invalid.

1. We are well aware that the animal chosen for sacrifice should be healthy, pleasing to look at, and be without defects. It should be also of the prescribed age. Now when an agency is purchasing animals in such a large quantity, there are all possibilities that few of these animals may not satisfy the conditions prescribed for sacrifice. Further, as these animals are purchased from various countries, there are all possibilities of them becoming defective or contracting some disease during their transfer to Mina. Allah forbid, any deformed animal if sacrificed on your behalf your sacrifice will not be valid.

2. Further, if due to any unforeseen reason your sacrifice could not be offered at the time informed to you, and you do Halaq or Taqseer thinking that your sacrifice is already offered, in this case a Dam will entail you, and you will not even know about the same.

3. When you offer sacrifice every year at your home, you try your best to choose healthy and good looking animals. Then why be lax in this sacrifice, which is to be offered in Haram? Remember a reward in Haram is one lakh times more than usual. Further you may not get such an opportunity again.

4. The Holy Prophet Sallallahu 'Alaihi Wa Sallam has said "sacrifice your animal yourself, and if not possible at least remain present at the time of sacrifice." If you delegate your sacrifice to Saudi agency you miss opportunity to act on this Hadith. At your home you practice it regularly. Why take this loss in Haram?

5. As reported by Muslim that the Prophet Sallallahu 'Alaihi Wa Sallam came to Jamratul-Kubraa and made Rami. Then he sacrificed 63 camels himself and remaining he asked Hazrat 'Ali Radiallahu 'Anhu to sacrifice. Thereafter he asked to put one piece of meat from each camel in a vessel and cook it. Then

the Prophet ﷺ and ʿAlī Radiallāhu ʿAnhu ate out of that meat and drank its soup.

In light of this Ḥadīth one should sacrifice the animal at least in his presence and also eat out of it. If you delegate your sacrifice to Saudi Agency you will not get a chance to act according to this Sunnah.

6. The most important is that the present Saudi Government is Najdee, it is most likely that the persons appointed to offer sacrifice are of Najdee sect. In such case your sacrifice will not be valid and you will not come out of restrictions of Ihraam.

Under this situation our advice is that you personally go to the slaughter house; purchase the best animals you can for yourself as well as for your family members. Sacrifice them either yourself or delegate some Sunni person to do it, and remain present at the time of your sacrifice. Do not worry about the difficulties in doing so. Inshāa Allāh every thing will be fine.

USE OF OTHERS' FOOTWEAR

It is common to see pilgrims removing their footwear while entering in to Masjid-e-Ḥaraam and Masjid-e-Nabavi. The pilgrims are careless; they just remove their footwear at the entrance and enter the Mosque. When they come out, even from some other gate they put on whatever footwear they notice without any hesitation. This is not permissible. While entering the Mosque one is supposed to keep his footwear at a suitable place and use the same when he comes out.

Even if someone has taken away the footwear one had kept, one can not use some body else's footwear even though they may be resembling those of his, and there may be all likelihood that the person might have taken his footwear considering them to be his own and left his footwear.

However, if someone had kept his footwear at a safe place and on return finds that his better footwear have been taken away intentionally and old footwear left in that place, then in that case one may use those old footwear, provided one is convinced that this was done intentionally and not by mistake. This rule is applicable to every Mosque; but special care should be taken at Masjid-e-Ḥaraam and Masjid-e-Nabavi.

CROSSING A PERSON WHO IS PRAYING

The Muslim masses believe that in Masjid-e-Ĥaraam and Masjid-e-Nabavi, it is permissible to cross a person who is offering Ĥalaat. This is wrong. In fact only those who are offering Ṭawaaf are permitted to cross a person who is offering Ĥalaat in Masjid-e-Ĥaraam. For others it is a grave sin to do so. Ĥazrat Abu Hurairah Radiallaahu `Anhu narrates that the Holy Prophet Ṣallallaahu `Alaihi Wa Sallam said: "If one is aware of the punishment for crossing a person who is offering Ĥalaat then, he would prefer to wait for a hundred years rather than take that single step." (Ibne Maajah)

If some one is praying in a small Mosque or in a house it is not permissible to cross him from his feet to the wall of the Qiblah unless there is a barricade in front of him. It is observed that people cross from some distance away from the person offering Ĥalaat, with the belief that this is permissible. This is not so. Even though the person is praying in the last row it is not permissible to cross him from the first row.

However, in case of Maidaans and large Mosques one is allowed to cross a person provided the crossing is beyond the vision of the person offering prayers. Vision here implies the area which eyes of the person offering prayers would cover after he focuses them on the spot of Sajdah. Large Mosque includes only those where rows of person praying are continuous as in a desert. e.g. The Mosque of Khawarzaam which has 16000 pillars. All other Mosques including Masjid-e-Ĥaraam and Masjid-e-Nabavi are considered as small Mosques. Even if the Mosques are of 10000 square meters this rule applies.

It is Sunnah to plant a stick in front, to act as a Sutra (a thing which can act as a barrier) while praying. If a Sutra is placed in front of the worshipper, then there is no harm in crossing from a point beyond it. The barrier should be at least one arm length in height and at least one finger in thickness.

If someone crosses, it does not make the worshipper's Ĥalaat void, but the one who crosses commits a great sin. Similarly a worshipper should avoid praying in a place where it becomes difficult for others to cross unless and until one puts a barrier.

However, in Masjid-e-Ĥaraam those who are performing Ṭawaaf are permitted to cross those who are offering prayers as Ṭawaaf resembles prayers.

PRAYERS OF A TRAVELLER

Traveller as defined by Sharee'at is the one who intends a journey of a specific distance, which can be covered in three or more days. According to Fiqah, the traveller is one who intends to travel at least 92 kilometers. As soon as he leaves his city/town/village he is regarded as a traveller and is required to offer Qaâsr prayers.

Islam has created ease in prayer for the travellers by offering reduction in number of Rak'aat. This reduction is called Qaâsr. According to which the compulsory prayer comprising four Rak'aat should be reduced to two Rak'aat only as in Zhuhr, 'Asr, and 'Ishaa'. There is no Qaâsr in Fajr, Maghrib, and Witr prayers. There is no reduction in Sunnah prayers during travel, and these must be offered in full, if time permits.

One has to offer Qaâsr at his destination if he intends to stay there for less than 15 days, and he has no permanent place of residence there. However, if he has a permanent place to stay there in such case he will offer full prayers. If he intends to stop at any place for 15 days or more during the journey, he will offer full prayers at such a place even if due to some reason he later on stays there for less than 15 days. Likewise if the intention is to stay at a certain place for less than 15 days but due to unforeseen reasons he stays on for 15 days or more, the traveller will still offer Qaâsr prayers at such a place.

If one intends to cover a distance of more than 92 kilometers to reach his destination one should offer Qaâsr while on journey, though the intended stay at the destination may be more than 15 days.

It is Waajib for a traveller to reduce the compulsory prayers. Violating this rule intentionally amounts to sin and this must be repented.

If a traveller offers prayers behind a Muqem Imam, the traveller will offer full prayers. Nowadays the Hâjj journey takes about 40 to 50 days. If a Hâji leaves for Hâjj by earlier flights, he is normally taken directly to Madinah. He is permitted to stay there for less than 15 days, his status there is that of a traveller. Hence he will offer Qaâsr Salaat.

Suppose the Hâji is first taken directly to Makkah, in that case it is to be seen that for how many days he is permitted to stay in Makkah before moving to Madinah. In case if this stay is less than 15 days he is a traveller, and will offer Qaâsr Salaat.

If a Hâji leaves for Hâjj by one of the last flights, he is normally taken directly to Makkah where he has to stay less than 15 days, and again thereafter he has to undertake a journey to Mina, 'Arafaat, etc; this Hâji has to offer Qaâsr Šalaat during this stay at Makkah, Mina, 'Arafat, and Muzdalifah. Then when he returns to Makkah after Hâjj it will be again seen that how long he will remain in Makkah before going to Madinah. If this stay is less than 15 days he will offer Qaâsr Šalaat during this period also. And if this stay is 15 or more days he is required to offer full Šalaat.

However, if a Hâji after arriving at Makkah gets 15 days or more before his departure to Mina, 'Arafaat etc; in that case he is not considered as a traveller and he has to offer full Šalaat during his stay at Makkah as well as in Mina, 'Arafaat etc; as journey from Makkah to Mina and 'Arafaat etc is not to be considered. This rule has to be understood and kept in mind as many people commit mistakes in this regard.

Qaâsr prayers which are missed, lapsed, or improperly offered during journey should at the time of repeating be repeated as Qaâsr.

Allah the Merciful, has reduced for the travellers Šalaat of four Rak'at to two. He, however, has kept the reward same. It is commonly observed that people do not take care of these rules while travelling. There are few who even neglect Šalaat during their journey. Please do not be negligent or lax with Šalaat during your journey for Hâjj.

JANNATI KAUN? PERFORMING HAJJ BEFORE PARENTS

Amongst Muslims it is famous that if some one performs Hâjj before his parents, his Hâjj is not acceptable. They consider it to be their duty to send their parents for Hâjj before performing themselves. This is totally unfounded.

Hâjj is obligatory on whoever can afford it, and it is every body's individual responsibility and no one else has to do anything with it. If a person has got his own funds and he can afford to take with him his parents who cannot afford, it is indeed a very virtuous act and will attract the pleasure and Du'aa of his parents as well as the Pleasure of Allah the Exalted. However, if that person has funds to suffice to take only one of the parents with him he must do so.

In case he has funds in which only he can perform Hâjj, it is necessary for him to perform Hâjj alone without any delay. He will be a sinner if he sends any of his parents and does not perform Hâjj himself since it is Fardh upon him and not on his parents.

USE OF MOBILE PHONES IN THE MOSQUE

The Mosque is the house of Allah. It is imperative for everyone, old, or young, to have a proper regard for it.

It is prohibited in Mosque to talk about even permissible worldly matters. It is strictly prohibited to transact business, discuss other worldly affairs, or talk loudly in the Mosque. It is reported in the Ĥadith that discussing worldly affairs in the Mosque destroys good deeds the way a fire burns up dry wood.

It is reported in Baihaqi, “Do not sit with those who discuss worldly affairs in the Mosque, for they have no concern with Allah.” Today it is noticed that a large number of people discuss their worldly affairs either in the Masjid-e-Ĥaraam or while performing Ṭawaaf as if they are in their houses or in a market place.

In the present circumstances people are so used to mobile phones that in the Masjid-e-Ĥaraam as well as during Ṭawaaf its use is made without any hesitation. They forget that in Ĥaram punishment for a bad deed is one lakh times more. It should be kept in mind that discussing worldly affairs in a Mosque is prohibited, be it on a mobile phone or other wise.

Today mobile phones have become part of the life. However, its use inside the Mosque for worldly affairs is totally prohibited. One should make it a point not to carry it in the Mosque, and if one can not avoid it, he should take care to switch off the phone before entering the Mosque.

In case one forgets to switch off his phone and it rings in the Mosque then:

- a) If not in the state of Ṣalaat, one must immediately switch off his phone.
- b) If one is offering Ṣalaat but it is possible to switch off the phone with little movement, which would not make others feel that he is not offering the Ṣalaat, then one must switch off the phone.
- c) However, while offering Ṣalaat, if it is not possible to switch off the phone with little movement then, one is not permitted to make major movements in trying to switch off the phone, as a major movement makes the Ṣalaat void.

It is not permissible to discontinue the Ṣalaat just to switch off the phone. However, no sooner the Ṣalaat is completed the phone should be switched off. And in all such cases one must repent before Allah for disturbing the sanctity of His house. One must take special care in Masjid-e-Ĥaraam and Masjid-e-Nabavi keeping their sacredness in mind.

PLACES TO VISIT IN MAKKAH

Mountains

There are several mountains in and around Makkah. Pilgrims must visit some of the famous ones which are listed below:

1. Jabl-e-Rahmat: This Mountain is in 'Arafaat, on the top of it a white pillar is built to indicate the exact point where Hâzrat Adam and Hâzrat Hawwa rejoined each other after being debarred from Paradise by the order of Almighty Allah. It was the great mercy of Almighty Allah on them and because of this the mount is called Mount of Mercy (Jabal-e-Rahmat). The Prophet Muḥammad Ṣallalaahu 'Alaihi Wa Sallam gave his farewell address here.

2. Jabl-e-Thaur: This Mountain is six miles away from Makkah. On which the famous cave is situated, where while migrating towards Madinah our beloved Prophet Muḥammad Ṣallalaahu 'Alaihi Wa Sallam and Hâzrat Abubakr Radiallaahu 'Anhu stayed for three days and nights to hide themselves from their enemies who were pursuing to harm them. During their stay enemies managed to reach the entrance of the cave. As a human being Hâzrat Abubakr started worrying, but the Prophet Ṣallalaahu 'Alaihi Wa Sallam said, 'do not be afraid, verily Allah is with us.' It is said that at the entrance of the cave a spider weaved a web, and a pigeon laid eggs on that so as to beguile the enemy.

This cave is very high and it is difficult to reach to the top of it. However, if possible you must visit it as it is really a spiritual place.

3. Jabl-e-Noor: While going from Makkah to Mina, this mountain is about three miles away on the left. This is the mountain where the famous cave of Hîraa is situated. The Holy Prophet Ṣallalaahu 'Alaihi Wa Sallam used to stay in this cave for several days at a stretch praying to Allah. It was here that he received the first revelation. Saudi government does not encourage people to go up, however, this too is a spiritual place which is practically in the same form as it was in the days of the Holy Prophet Ṣallalaahu 'Alaihi Wa Sallam. So do not miss the chance to visit it, it is not at all difficult.

4. Jabl-e-Abi Qubais: This is opposite the Ka'bah, as one goes towards mount Ṣafaa. The Holy Prophet Ṣallalaahu 'Alaihi Wa Sallam had divided the moon in two halves from this mountain. There used to be a small Mosque here called Masjid-e-Bilaal, which has since been demolished to pave way for the palace of present ruler.

Mosques

There are many other Mosques in and around Makkah apart from Masjid-e-Ĥaraam where the Prophet Muĥammad Ṣallalaahu `Alaihi Wa Sallam and his Companions offered the prayers. It is Mustahab to visit these Mosques, some of which still exist, and offer prayers therein.

1. Masjid-e-Jinn: This Mosque is near Jannatul Ma`alaa. It was here that Ajinnah assembled to listen to the Quran. They took the oath of allegiance on the hands of the Prophet Ṣallalaahu `Alaihi Wa Sallam.

2. Masjid-e-Raayah: This Mosque is on the way to Jannatul Ma`alaa, near Masjid-e-Jinn. It was here that the Prophet Muĥammad Ṣallalaahu `Alaihi Wa Sallam hoisted a flag on the day Makkah was conquered. In Arabic Raayah means flag.

3. Masjid-e-Shajarah: This Mosque, which is now demolished, stood on the opposite side of Masjid-e-Jinn. A flyover has been constructed in its place. It was here that when called for, by the Prophet Ṣallalaahu `Alaihi Wa Sallam, a tree came to him and it gave witness about his prophet hood and thereafter returned to its place.

4. Masjid-e-`Aayishah: This Mosque is at Tan`eem, about three miles to the north of Makkah toward Madinah. Ĥazrat `Aayishah Radiallaahu `Anhaa had donned the Ihraam for `Umrah from here as directed by the Prophet Ṣallalaahu `Alaihi Wa Sallam.

Those who wish to perform `Umrah are required to go there to wear the Ihraam. Regular local buses are available to go to Masjid-e-`Aayishah. These buses start from Baab-e-Fahad, the newly build gate of Ĥaram. Local taxis also ply from Baab-e-Fahad to Masjid-e-`Aayishah.

5. Masjid-e-Khaif: This Mosque is located in Mina. Many Prophets `Alaihimus Sallam have offered their prayers in this Mosque.

6. Masjid-e-Mash`arul Ĥaram: This Mosque is in Muzdalifah.

7. Masjid-e-Namrah: This Mosque is in the plains of `Arafaat.

8. Masjid-e-Ji`irraanah: This Mosque is on the road to Ṭaaif. The Prophet Ṣallalaahu `Alaihi Wa Sallam had donned the Ihraam from this place too.

Other Places

There are several other places pilgrims must visit, some of the more famous ones are:

1. The Birthplace of the Prophet ﷺ: This is situated below Jabl-e-Abi Qubais. The easiest way to reach this place is to come out from one of the gates between Safaa and Marwah and walk a little. Today a single storey building, housing a library, stands here. A green board which reads Maktab-Al-Makkah-Al-Mukkarama is fixed on it. The new name of the road where the birth place is situated is Shahra-e-Malik Saud. Pilgrims must see this place with great spiritual thoughts. It is really a place of honour to see.

2. The House of Hazrat Khadijatul Kubraa Radiallaahu 'Anhaa: In this house Hazrat Faatimah, Hazrat Zainab, Hazrat Ruqaiyah, Hazrat Umm-e-Kuldhoom, Hazrat Qaasim, and Hazrat 'Abdullah Radiallaahu 'Anhum were born. The Prophet ﷺ stayed here till Hijrat.

3. The Grave of Hazrat Maimoonah Radiallaahu 'Anhaa: About 15 Kms from Makkah towards Madinah. This grave is situated in a big enclosure. This place is called Sarif.

4. Jannatul Ma'ala: This is a historic grave-yard in Makkah where Hazrat Khadijahtul Kubraa, Hazrat 'Abdullah Bin Zubair, Hazrat 'Abur Rahman Bin Abibaker, Hazrat Asmaa Binte Abibaker Radiallaahu 'Anhum along with many famous Muslims rest.

While visiting the grave-yards of Jannatul Ma'ala and Jannatul Baqee' you may come across guides who take the pilgrims around and show them the graves of various companions of the Holy Prophet ﷺ therein. From the time of the Prophet ﷺ till the time of Turkish rulers these graves were maintained in their original forms. However, the present Saudi government has redeveloped these grave-yards under a master plan. As a result graves of many prominent companions have been demolished to pave new roads. In this situation if you decide to visit the interior of these grave-yards, there are all possibilities that you may tread the graves of those pious companions. Under the circumstances it is advisable to stand in a corner near the entrance of these grave-yards and pray for those noble men who have been resting here since past 1400 years.

MANAASIK-E-`UMRAH AT A GLANCE

1. Ihraam-e-`Umrah:
It is a condition of `Umrah

2. Tawaaf-e-Ka`bah:
This is a Fardh of `Umrah

3. Ramal & Idhtibaa`:
These are Sunan of `Umrah

4. Sa`ee:
This is a Waajib of `Umrah

5. Halaq or Taqseer:
This is a Waajib of `Umrah

MANAASIK-E-ĤAJJ AT A GLANCE

First Day 8th Dhulhijjah	Second Day 9 th Dhulhijjah
After sunrise start for Mina from Makkah after donning Ĥraam for Ĥajj	After offering Fajr in Mina await Sunrise and thereafter leave for `Arafaat
Today offer	Offer Zhuhr in your tent either alone or with congregation
Zhuhr,	Wuqoof -e- `Arafaat
`Asr,	
Maghrib	Offer `Asr in your tent on its time either alone or with congregation
&	
`Ishaa`	After sunset leave for Muzdalifah without offering Maghrib at `Arafaat
prayers	
at Mina	Offer Maghrib and `Ishaa` together in Muzdalifah after the time of `Ishaa` sets in
Stay in Mina tonight and spend it in worship	Tonight stay in Muzdalifah and spend it in worship

MANAASIK-E-HAJJ AT A GLANCE

Third Day 10 th Dhulhijjah	Fourth Day 11 th Dhulhijjah	Fifth Day 12 th Dhulhijjah
Offer Fajr in Muzdalifah and leave for Mina before sunrise	After Zawaal first do Rami of Jamratul-Oolaa, then of Jamratul-Wustaa and finally of Jamratul-`Aqabah	After Zawaal first do Rami of Jamratul-Oolaa, then of Jamratul-Wustaa and finally of Jamratul-`Aqabah
First do Rami of Jamratul-`Aqabah then offer sacrifice then do Halaq/Taqseer come out of Ihraam then go for Tawaaf-e-Ziyaarat	 <p>Proceed for Tawaaf-e-Ziyaarat if not performed yesterday</p>	Tawaaf-e-Ziyaarat if not performed so far perform it today before sunset
Stay in Mina tonight and spend it in worship	Stay in Mina tonight and spend it in worship	Leave Mina boundary before sunset

ĤAJJ-E-TAMATTU' AT A GLANCE

1. Ihraam of `Umrah	This is a condition
2. Tawaaf-e-`Umrah	This is a Fardh
3. Idhtibah & Ramal	This is a Sunnat
4. Sa`ee of `Umrah	This is a Waajib
5. Ĥalaq or Taq̣seer	This is a Waajib
6. Ihraam of Ĥajj	This is a condition
7. Wuqoof-e-`Arafaah	This is a Fardh
8. Wuqoof-e-Muzdalifah	This is a Waajib
9. Rami	This is a Waajib
10. Sacrifice	This is a Waajib
11. Ĥalaq or Taq̣seer	This is a Waajib
12. Ṭawaaf-e-Ziyarat	This is a Fardh
13. Sa`ee*	This is a Waajib
14 Ṭawaaf-e-Wada`	This is a Waajib

Mutamati` can perform this Sa`ee if he so desires after donning Ihraam of Ĥajj and offering one Nafl Ṭawaaf with Idhtibah and Ramal in it.

ĤAJJ-E-IFRAAD AT A GLANCE

1. Ĥhraam of Ĥajj	This is a condition
2. Ṭawaaf-e-Qudoom	This is a Sunnat
3. Wuqoof-e-`Arafaah	This is a Fardh
4. Wuqoof-e-Muzdalifah	This is a Waajib
5. Rami	This is a Waajib
6. Sacrifice	This is a Mustahab
7. Ĥalaq or Taqšeer	This is a Waajib
8. Ṭawaaf-e-Ziyarat	This is a Fardh
9. Sa`ee*	This is a Waajib
10. Ṭawaaf-e-Wada`	This is a Waajib

*Mufrid can perform this Sa`ee if he so desires after his Ṭawaaf-e-Qudoom provided he does Idhtibah & Ramal in it.

ĤAJJ-E-QIRAAN AT A GLANCE

1. Ĥraam of `Umrah & Ĥajj	This is a condition
2 Ṭawaaf-e-`Umrah	This is a Fardh
3 Idhtibah & Ramal	This is a Sunnat
4 Sa`ee of `Umrah	This is a Waajib
5 Ṭawaaf-e-Qudoom	This is a Sunnat
6 Wuqoof-e-`Arafaah	This is a Fardh
7 Wuqoof-e-Muzdalifah	This is a Waajib
8 Rami	This is a Waajib
9 Sacrifice	This is a Waajib
10 Ĥalaq or Taqseer	This is a Waajib
11 Ṭawaaf-e-Ziyarat	This is a Fardh
12 Sa`ee*	This is a Waajib
13 Ṭawaaf-e-Wada`	This is a Waajib

* Qaarin can perform this Sa`ee if he so desires after his
Ṭawaaf-e-Qudoom provided he does Idhtibah
and Ramal in it.

VISITING MADINAH

MERITS OF MADINAH

After completing your Hâjj and purifying and cleansing yourself from your sins, you should leave for Madinah Munawwarah, the Holy City where the Allah's beloved Prophet Sallalaahu 'Alaihi Wa Sallam rests. This city is so sacred that it is the center of devotion for every Muslim. Each and every one who has love for Allah and His beloved Prophet Sallalaahu 'Alaihi Wa Sallam not only has great desire to visit it but also wishes to be buried there.

No doubt there is difference of opinion about superiority of Madinah over Makkah, but most of the Learned scholars agree that Madinah is superior to Makkah. This city is blessed by Allah in many ways.

Most important is that this is the Daarul-Hijrah of the Prophet Sallalaahu 'Alaihi Wa Sallam (i.e. Home of migration). It is the city whose people were first to support the Prophet Sallalaahu 'Alaihi Wa Sallam, and join him in fighting decisive battles which were instrumental in the victory of Islam and its subsequent spread.

It has the Masjid-e-Nabavi, the Prophet Sallalaahu 'Alaihi Wa Sallam called it as "My Mosque."

It is also the city where the beloved Prophet of Allah Sallalaahu 'Alaihi Wa Sallam is resting in eternal peace. The old name of Madinah was Yathrab. Its climate was not healthy. It was called the city of diseases and problems. Its water had bitter taste. Diseases were very common. No one liked to live there, but when the Prophet Sallalaahu 'Alaihi Wa Sallam migrated to this city he changed its name from Yathrab to Tayyabah or Munawwarah. Prophet Sallalaahu 'Alaihi Wa Sallam also ordered not to call this city Yathrab in future. After the Prophet Sallalaahu 'Alaihi Wa Sallam supplicated for it, the weather of this city became pleasant and its atmosphere turned healthy. Its surroundings became peaceful.

The Prophet Sallalaahu 'Alaihi Wa Sallam had great love for this city, which is evident from various Ahaadith. Few of them are reproduced below:

It is narrated by Hazrat Abu Hurairah Radiallaahu 'Anhu that once the Prophet Sallalaahu 'Alaihi Wa Sallam said, one who keeps patience over the difficulties and hardship during his stay in Madinah, the Prophet Sallalaahu 'Alaihi Wa Sallam will intercede for him on the Day of Judgment. (Muslim)

It is also narrated by Ĥazrat Abu Hurairah Radiallaahu 'Anhu that the Prophet Ŝallalaahu 'Alaihi Wa Sallam said that "I have been ordered by Allah to migrate to a city which will dominate other cities. People call it Yathrab but it is Madinah Munawwarah. It shall clean the people as a furnace cleans the impurity of Iron." (Bukhari, Muslim)

It is also narrated by Ĥazrat Abu Hurairah Radiallaahu 'Anhu that the Holy Prophet Ŝallalaahu 'Alaihi Wa Sallam said that Angels guard the roads leading to Madinah, neither Dajjaal nor plague can enter it. (Bukhari, Muslim)

It is narrated by Ĥazrat 'Abdullah Ibne 'Umar Radiallaahu 'Anhuma that the Holy Prophet Ŝallalaahu 'Alaihi Wa Sallam said about Madinah "let those who can die, die in Madinah as I will intercede on the day of resurrection for those who die in Madinah." (Tirmidhi, Ibne Maajah)

Therefore, Ĥazrat 'Umar Radiallaahu 'Anhu used to supplicate "O, Allah! Bestow upon me martyrdom in your cause and cause my demise in the City of your Holy Prophet."

It is narrated by Ĥazrat Abu Hurairah Radiallaahu 'Anhu that when the people saw the first fruit (of the season or of plantation) they brought it to the Prophet Ŝallalaahu 'Alaihi Wa Sallam. When he received it he said: "O Allah! Bless us in our fruits; and bless us in our city; and bless us in our Saa' and bless us in our Mudd (i.e. in every measure). O Allah! Ibrahim was Your servant, Your friend, and Your Prophet; and I am your servant, and Your Prophet. He (Ibrahim) supplicated to You for (the showering of blessings upon) Makkah, and I supplicate to You for Madinah just as he had supplicated to You for Makkah, and the like of it in addition." (i.e. twice the blessings) He would then give these fruits to the youngest child present. (Muslim)

As the Prophet Ŝallalaahu 'Alaihi Wa Sallam asked Allah's Blessings on the city, its fruits, and in their measures, then these must be full of blessing as his supplication is most acceptable by Allah. Therefore, it is common practice for pilgrims to purchase the dates of Madinah for the blessings to bring back to their homes, and share with those who could not make the pilgrimage.

You can judge the greatness of this city from the fact that Holy saints used to walk bare footed in this city, they never used their footwear so as to respect the sacredness of this city. We being so sinful and guilty must take care not to spit or clean our noses in the bye lanes of Madinah. May be at that very place the Prophet Ŝallalaahu 'Alaihi Wa Sallam might have placed his Holy foot.

MERITS OF MASJID-E-NABAVI

In merits Masjid-e-Nabavi is just next to Masjid-e-Haraam. It is narrated by Imam Bukhari that one Rak'at of Masjid-e-Nabavi is thousand times superior to that of any other Mosque except Masjid-e-Haraam. While in Ibne Maajah, it is mentioned as fifty thousand times superior. It is also reported in Tabraani that whosoever offers forty consecutive prayers in Masjid-e-Nabavi, without missing a prayer in between, will secure immunity from the fire of Hell and hypocrisy.

The Prophet ﷺ not only laid the foundation stone of this Holy Mosque but also himself participated in its construction along with his companions. He called it "My Mosque" and led prayers in it for years together. This is the Mosque which was the first center for propagation of Islam. The message that there is no deity except Allah started from here and spread throughout the world.

As such every inch of Masjid-e-Nabavi is blessed, but there are certain areas which have special merits. Few of them are described bellow. The companions of the Prophet ﷺ and Learned scholars of Ummat were seen offering prayers at these places. If you get an opportunity you may also do the same. However, take care not to disturb or harm or cause inconvenience to any body in doing so.

Riyaadhul-Jannah?

The part of the Masjid-e-Nabavi between the pulpit and the Holy Tomb is called Riyaadhul-Jannah meaning the Garden of Paradise. The Holy Prophet ﷺ said that "the place between my home and my Mimeter is one of the gardens of the Paradise." After entering in Masjid-e-Nabavi from Baab-e-Jibraeel, if you walk straight a little, you will find the house of Hazrat Faatimah Radiallaahu 'Anhaa at your left (adjacent to shrine's back wall). When you cross this, again to your left you will notice the part of the Mosque which was declared by the Prophet ﷺ as Riyaadhul-Jannah. Since it has great spiritual attraction for pilgrims, for their convenience this part of Mosque is carpeted entirely in different colour.

Muṣalla-e-Rasoolillaah (ﷺ)

Muṣalla-e-Rasoolillaah ﷺ is the place at which the Holy Prophet ﷺ used to stand for leading prayers. It is in Riyaadhul-Jannah. It was later covered by Hazrat Abubakr Radiallaahu

'Anhu except the portion where the Prophet ﷺ stood. This was done out of respect for the Prophet ﷺ. Later the Turks built a Maḥraab there. Now if we offer prayer in this Maḥraab, our head will touch the place where the Prophet ﷺ used to place his feet.

Ṣuffah-e-Masjid

As you enter in the Mosque from Baab-e-Jibraeel, just few steps at the right there is a platform enclosed with brass railings. In the era of Holy Prophet ﷺ, those companions who did not have family and house used to stay there. These companions used to remain in the company of the Prophet ﷺ and spent time in learning and propagating Islam. This platform has produced a number of Islamic Scholars, who preached and spread Islam all over the world. Ḥazrat Abu Hurairah Radiallaahu 'Anhu is the most well known.

Important Pillars Of Masjid-e-Nabavi

There are eight such pillars, near which the companions of the Prophet ﷺ and Learned scholars have been offering prayers. For the convenience of pilgrims they have been decorated and their names have been inscribed on them. The spiritual importance of these pillars is being described below.

JANNATI KAUN?

1. Ustuwaanah-e-Ḥannaanah: In Riyaadhul-Jannah, this pillar is adjacent to Maḥraab towards its right. In the early days there was a stem of date's tree. The Holy Prophet ﷺ used to deliver sermon and hold it before the Mimber was erected. On the first occasion, after construction of the pulpit, when the Prophet ﷺ stood over the new Mimber for delivering sermon, the companions who were sitting on the floor heard the stem crying. Then the Prophet ﷺ stepped down from his Mimber and put his hand over that stem with love and kindness. The loving touch of Prophet ﷺ gave that stem some consolation and it stopped crying. This historical stem was buried over there, and this pillar was erected over it.

2. Ustuwaanah-e-'Aayishah: Till the time Makkah was declared as Qiblah the Holy Prophet ﷺ used to offer prayers facing this point. Thereafter he switched to the place where the present Maḥrab-e-Nabavi exists. It is narrated by Ḥazrat 'Aayishah Radiallaahu 'Anhaa that the Prophet ﷺ said that there is a place in my Mosque, whose excellence if people realise, than none would get opportunity to pray there

without drawing lots. Ĥazrat 'Abdullah Bin Zubair offered prayers here, on the indication by Ĥazrat 'Aayishah. Ĥazrat Abubakr, 'Umar and other companions Radiallaahu 'Anhum used to offer prayers near it and assemble there. This pillar is situated a few feet behind, at the left hand of Maĥrab-e-Nabavi if you face the Qiblah.

3. Ustuwaanah-e-Abi Lubaabah: This pillar is near the pillar of 'Aaishah. It is also known as Pillar of Tawbah. Ĥazrat Abu Lubaabah Anĥari Radiallaahu 'Anhu had tied himself with this pillar to get his fault pardoned by the Prophet Ŝallalaahu 'Alaihi Wa Sallam. He got the news of his forgiveness at this place. The Holy Prophet Ŝallalaahu 'Alaihi Wa Sallam used to offer Nafl prayers at this place and used to sit near it after Fajr.

4. Ustuwaanah-e-Sareer: One half of the portion of this pillar is in Riyaadhul-Jannah, while other half is inside the shrine adjacent to the lattice. The Holy Prophet Ŝallalaahu 'Alaihi Wa Sallam used to sit for 'Itikaaf at this place during Ramadhan. His bed used to be placed there.

5. Ustuwaanah-e-Muĥris: It is also known as Ustuwaanah-e-'Ali. This is the central pillar among those three which are half inside the shrine and half outside in Riyaadhul-Jannah. Often Ĥazrat 'Ali Radiallaahu 'Anhu used to offer prayers at this place. He also used to sit there and guard the Holy Prophet Ŝallalaahu 'Alaihi Wa Sallam at night. When the Almighty Allah took the responsibility of security of the Prophet Ŝallalaahu 'Alaihi Wa Sallam, as revealed in Quran, Ĥazrat 'Ali's duty was eliminated.

6. Ustuwaanah-e-Wufood: This is the last pillar among those three which are half inside the shrine and half outside in Riyaadhul-Jannah. Here the Holy Prophet Ŝallalaahu 'Alaihi Wa Sallam used to meet delegations coming from different places. In Arabic delegations means "Wufood" and this is the reason why this pillar is named as Ustuwaanah-e-Wufood.

7. Ustuwaanah-e-Tahajjud: This pillar is now inside the shrine, near the back wall and cannot be seen. The Prophet Ŝallalaahu 'Alaihi Wa Sallam used to offer Tahajjud prayers at this place.

8. Ustuwaanah-e-Jibraeel: This pillar is now inside the house of Ĥazrat Faatimah Radiallaahu 'Anhaa and hence not visible to pilgrims. Ĥazrat Jibraeel 'Alaihis Salaam often used to come here with revelations from Allah. It is also called Maqaam-e-Jibraeel.

You may refer map of these pillars at page 149 of this book.

MERITS OF THE HOLY SHRINE

The Royal Court of the Holy Prophet ﷺ is an esteemed place where seventy thousand Angels come in the morning, and another seventy thousand in the evening to pay their respects and Salaatu Salaam every day. The Angel who gets this opportunity once is not allowed to visit it again. This is the place where the most distinguished creation of Allah the Exalted is lying at rest. The part of the land touching the body of Holy Prophet ﷺ is considered to be more excellent than the 'Arsh. The leader of Angels Hazrat Jibraeel 'Alaihis Salaam comes to this court with utmost respect. Be careful! Honour this court to best of your abilities. Do not even be slightly negligent at this revered place, lest your deeds become vain while you do not even perceive it.

Remember Allah the Exalted does not tolerate even slightest disrespect in honour of His beloved Prophet ﷺ. Keep in mind the honour and the status of the Prophet ﷺ while lavishing praise on him. The Learned know that the blessings that accrue from the court of Holy Prophet ﷺ does not alienate one from his senses, on the contrary it gives him the consciousness which is not achievable from any other source. Keep in mind that to be obedient to the Prophet ﷺ without love towards him has no merit. In the same way having love for him without obeying his orders is also not acceptable. The Holy Quran says:

JANNATI KAUN?

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ

وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

“Wa Lau Annahum Izh Zhalamoo Anfusahum Jaa’ooka Fastaghfirul Laaha Wastaghfara Lahumur Rasoolu Lawajadul Laaha Tawwaabar Raheema”

(And if they commit excess on themselves, they should come to you and beg forgiveness from Allah and the Prophet recommends for their pardon, they will definitely find Allah Most Forgiving and Merciful. Soorah 4: Aayat 64)

Hazrat 'Abullah Bin'Umar Radiallaahu 'Anhumaa narrated that the Prophet ﷺ said “The person who comes solely for the

purpose of visiting my grave, has a right on me, that I should intercede for him on the Day of Judgment.” (Ṭabraani)

Ḥazrat ‘Abullah Bin‘Umar Radiallaahu ‘Anhumaa also narrated that the Prophet Ṣallallaahu ‘Alaihi Wa Sallam said “The person who visits my grave after performing Ḥajj, will be regarded as if he has seen me in my life.” (Ṭabraani, Daar Qutni)

Ḥazrat ‘Abullah Bin‘Umar Radiallaahu ‘Anhumaa also narrated that the Prophet Ṣallallaahu ‘Alaihi Wa Sallam said “The person who does not visit my grave after performing Ḥajj, has done injustice to me.” (Kanzul-Aa‘maal)

Ḥazrat ‘Abullah Bin‘Abdullah Radiallaahu ‘Anhumaa narrated that the Prophet Ṣallallaahu ‘Alaihi Wa Sallam said “The person who comes to Masjid-e-Nabavi after performing Ḥajj, with intention to visit my grave, will get the reward of two accepted Ḥajj.” (Kanzul-Aa‘maal)

ETIQUETTES OF VISIT

1. On the basis of various traditions, Learned scholars have agreed that visiting the tomb of the Holy Prophet Ṣallallaahu ‘Alaihi Wa Sallam is almost Waajib (obligatory) in nature. Therefore at the conclusion of your Ḥajj, you should get ready to visit Madinah. Do not be misguided by the words of those wicked persons who give different excuses to stop the pilgrims from visiting Madinah. Some say that one should go to Madinah with the intention of visiting the Masjid-e-Nabavi, others say that one should go to Madinah with the intention of offering 40 times prayers in the Masjid-e-Nabavi, do not listen to them as well.

The Holy Prophet Ṣallallaahu ‘Alaihi Wa Sallam has shown his happiness and informed about the benefits to the pilgrims who visit his grave as mentioned in the above quoted traditions. Imam Ibne Humaam Raḥmatullaah ‘Alaih has explained in the light of various traditions and said, that one should make the journey with the sole intention of visiting the Holy Tomb. Do not include even the intention to visit the Masjid-e-Nabavi.

2. Now you have begun your journey to Madinah which is very auspicious and full of excellence. This is the place where Holy Prophet Ṣallallaahu ‘Alaihi Wa Sallam is resting. Be grateful to Allah for His invitation to visit this most Holy place. On your way remain busy in Durood, Zikr, and D‘uaa. The closer you get to Madinah the greater must be your longing for the Prophet Ṣallallaahu ‘Alaihi Wa Sallam. When you reach the Holy City get absorbed in the thought of our beloved Prophet Ṣallallaahu ‘Alaihi Wa Sallam.

3. When you catch the first sight of Madinah Munawwarah, if possible get off your conveyance (bus/car), start walking bare foot and show as much respect and reverence as possible to the Holy City. Increase reciting Durood and Salaam. When you enter the Holy City, imagine the grand-inspiring qualities and graceful elegance of the Holy Prophet Sallalaahu 'Alaihi Wa Sallam. Enter the city with your right foot first and recite:

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي
مُخْرَجَ صِدْقٍ ۝ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ ۝ وَارْزُقْنِي مِنْ زِيَارَةِ رَسُولِكَ
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ مَا رَزَقْتَ أَوْلِيَاءَكَ وَأَهْلَ طَاعَتِكَ
وَانْقِذْنِي مِنَ النَّارِ ۝ وَاعْفِرْ لِي وَارْحَمْنِي يَا خَيْرَ مَسْئُولٍ ۝

“Bismillaahi Maa Shaa Allahu Laa Quwwata illaa Billaahi, Rabbi
Adkhilnee Mudkhala Sîdqi Wa Akhirjnee Mukhraja Sîdq.
Allaahummaftah Lee Abwaaba Raĥmatika War-Zuqnee Min Ziyaarati
Rasoolika Sallal Laahu Ta`aalaa `Alaihi Wa Sallam, Maa Razqta
Auliaa'aka Wa Ahla Ta`atika Wanqidhnee Minan Naar. Waghfir Lee
Warĥamnee Yaa Khaira Mas'ul”

(Allah's name I begin with, as Allah wishes; no one has power to do good deeds without Allah's help; O! my Lord! Let me enter with truth and also let my exit be with truth. O Allah! Open the door of Your Mercy for me, and grant from this pilgrimage to Your Messenger, the benefits which You had granted to those who were dear and obedient to You; save me from the Fire of the Hell; forgive me my sins; show Your Mercy upon me, O the Best of those from whom one can beg!)

Beg to Allah for His Guidance that you respect this sacred city and grant you the benefits of it.

4. After entering the Holy City, keep your luggage at your residence, attend to your physical needs so that you may no longer be worried about them. Then get ready to visit the Holy Court. Take a bath if possible or perform the Wudhoo, brush your teeth with a Miswaak; wear clean dress preferably new ones, and apply perfume such as Musk, Amber; then proceed to the Mosque of the Holy

Prophet ﷺ in which the Holy Shrine is situated. Do not forget to keep your identification belt and address with you.

5. While going to the Masjid-e-Nabavi, walk with utmost humility and devotion. Keep in mind your sins. Weep on your miserable deeds, if you can't cry at least pretend to do so. Make some charity on your way. Remain busy in reciting Durood and Du'aa.

6. When you reach the gate of the Masjid-e-Nabavi, offer Salaat and Salaam. Then wait for a while as if you are seeking permission to enter. A woman, not in the state of offering Salaat, should not enter the Mosque.

7. It is Sunnah to remove the slipper of your left foot first and then right. Keep your footwear in proper place then enter the Mosque with the right foot first, with utmost humbleness and respect and recite:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

“Allaahummaftahli Abwaaba Rahmatik”

(O Allah! Open for me the doors of Your Mercies)

The Niyyat for I'tikaaf should also be made as under:

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

“Nawaitu Sunnatal I'tikaaf”

(I intend making Sunnat I'tikaaf)

The etiquette and decorum prescribed for visit to this sacred place should be kept in mind. Keep your heart free from every other thought except divine thoughts. Do not look here and there. Even avoid looking at the architecture of the Holy Mosque.

8. After entering the Masjid-e-Nabavi if you can overcome your ecstasy, and if it is not Makrooh time, then offer two Rak'aat Salaatul-Masjid near the praying mat of the Prophet ﷺ or some where near it. Recite Soorah Kaafiroon in first Rak'at and in second Rak'at recite Soorah Ikhlaas. Then bow to Allah for His great favour for granting you opportunity to visit

this sacred place. Ask Him to make you respectful in the court of His beloved Prophet ﷺ, and accept your visit. Be most respectful and courteous while visiting the Holy Court.

9. Then with full respect and dignity proceed to the sacred grave of the Prophet ﷺ. You must remember that the Holy Prophet is present there in the same way as he used to be before his death. For Prophets their death is only for a moment, just to affirm the promise of Allah. In fact the death only puts them out of sight of the people. The Prophet ﷺ observes his Ummah, he is well aware of not only their conditions but also of their intentions.

The grave of the Prophet ﷺ is actually in the house of Hazrat Aayishah Radiallaahu Anhaa which was just adjacent to Masjid-e-Nabavi, but now it is inside the Mosque. If you enter the Mosque through "Baab-e-Baqee", you will get it to your right.

10. Enter from the direction of his auspicious feet. Since the Prophet ﷺ is resting facing Qiblah, if you enter from this direction the sight of the Prophet ﷺ will directly fall up on you. This is most fortunate. This is possible if you enter from Baabul-Baqee'. However, at present pilgrims are not allowed to enter from this gate. Under the circumstances pilgrims are forced to approach from the direction of the auspicious head of the Prophet ﷺ.

JANNATI KAUN?

You may note that after Fajr and Asr when women are allowed to visit for salutation, at that time the guards normally do not object entry from this gate.

11. As you enter from Baabul-Baqee', you will notice a golden lattice (grills). It is divided in to three parts; the central part has three circles. When you stand facing it the biggest circle to your left indicates the position of the Holy face of Prophet ﷺ. Other two to its right indicate faces of Hazrat Abubakr and Hazrat Umar Farooq Radiallaahu Anhumaa respectively. It is said that one more place is left in this shrine for Hazrat Essa peace be upon him. When he will come back in this world by the order of Almighty Allah, he will fight against the enemies of Islam, and he will be buried in this place.

12. Now you stand with utmost respect, facing the biggest circle, about 5 feet away, with hands folded below your navel, the way you stand while offering prayers. Your face should be towards the face of Holy Prophet ﷺ and your back to Qiblah. Keep in mind that Prophet ﷺ is looking at you and listening to you. Then with respect and dignity recite the following in a soft voice.

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ ط اَلسَّلَامُ عَلَيْكَ
 يَا رَسُوْلَ اللهِ ط اَلسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللهِ ط اَلسَّلَامُ عَلَيْكَ يَا شَفِيعَ
 الْمُذْنِبِيْنَ ط اَلسَّلَامُ عَلَيْكَ وَعَلَى اٰلِكَ وَاَصْحَابِكَ وَاُمَّتِكَ اَجْمَعِيْنَ ط

“Assalaamu `Alaika Ayyuhan Nabiyyu Wa Rahmatullaahi Wa Barkaatuh.
 Assalaamu `Alaika Yaa Rasoolallaah. Assalaamu `Alaika Yaa Khaira
 Khalqillaah. Assalaamu `Alaika Yaa Shafee Al Mudhnabeen. Assalaamu
 `Alaika Wa `Alaa Aalika Wa Aâ-haabika Wa Ummatika Ajma`een”

(Be peace upon you, O the Prophet of Allah! And may Allah's Mercies and Blessings be upon you. Be peace upon you, O the Messenger of Allah! Be peace upon you, O the best of all the creations of Allah! Be peace upon you, O the intercessor of sinners! Peace and blessings be upon you, on all your descendants, companions, and followers)

Keep reciting Durood and Salaam as long as you can do so with a peaceful mind. Present them on your behalf, on behalf of your parents, your Murshid, your children, relatives and friends. Thereafter on behalf of those who have requested you to convey their Salaam in the court of Holy Prophet Sallalaahu `Alaihi Wa Sallam. The compiler of this book requests all those readers who get opportunity to visit that sacred place to convey Salaam on his behalf as well.

You should also request the Holy Prophet Sallalaahu `Alaihi Wa Sallam for his intercession for you as well as for every Muslim. You may repeat these words again and again:

اَسْأَلُكَ الشَّفَاعَةَ يَا رَسُوْلَ اللهِ

“As'alukash Shafaa`ata Yaa Rasoolallaah”

(O the Messenger of Allah! I ask you to intercede for me)

The above cited words of Salaams (salutations) are not fixed. If you are unable to learn these words in Arabic or understand their meanings, you may say:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

“Aâsalaatu Wassalaamu `Alaika Yaa Rasoolallaah”

(Be peace and blessings upon you, O the Messenger of Allah!)

This you may repeat as often as possible. If you are unable to convey the Salaam in Arabic, you may do so in your own language also.

13. After offering your respectful Salaam to Holy Prophet Sallallaahu `Alaihi Wa Sallam, move about an arm's length to your right and stand facing the second circle. This place indicates the face of Hâzrat Abubakr Siddique Radiallaahu `Anhu and say:

الصَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ ط الصَّلَامُ عَلَيْكَ يَا وَزِيرَ رَسُولِ اللَّهِ ط

الصَّلَامُ عَلَيْكَ يَا صَاحِبَ رَسُولِ اللَّهِ فِي الْغَارِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط

JANNATI KAUN?

“Assalaamu `Alaika Yaa Khaleefata Rasoolillaah.

Assalaamu `Alaika Yaa Wazeera Rasoolillaah.

Assalaamu `Alaika Yaa Saahiba Rasoolillaahi Fil Ghaari

Wa Rahmatullaahi Wa Barakaatuh”

(Be peace upon you, O the Caliph of the Holy Prophet of Allah!

Be peace upon you, O the Minister of the Holy Prophet of Allah!

Be peace upon you, O the Companion of the Holy Prophet of Allah in the cave!

Mercy and Blessings of Allah be upon you)

14. Then again move about an arms length to your right and stand facing the third circle which indicates the face of Hâzrat `Umar Farooq Radiallaahu `Anhu and say:

اَلسَّلَامُ عَلَيْكَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ ط اَلسَّلَامُ عَلَيْكَ يَا مُتَمِّمَ الْاَرْبَعِيْنَ ط

اَلسَّلَامُ عَلَيْكَ يَا عِزَّ الْاِسْلَامِ وَالْمُسْلِمِيْنَ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ ط

**“Assalaamu `Alaika Yaa Ameer al Mu`mineen.
Assalaamu `Alaika Yaa Muttamimal Arba`een.
Assalaamu `Alaika Yaa `Izzal Islaami Wal Muslimeena
Wa Raḥmatullaahi Wa Barakaatuh”**

*(Be peace upon you, O the leader of Muslims! Be peace upon you,
O the one who completed the number forty! [He was the fortieth convert to
Islam / Be peace upon you, O the honour of Islam and the Muslims!
Mercy and blessings of Allah be upon you)*

15. Then move slightly to your left and stand between the second and third circles i.e. between Ḥazrat Abubakr and Ḥazrat `Umar Radiallaahu `Anhumaa, and say:

اَلسَّلَامُ عَلَيْكُمَا يَا خَلِيفَتَي رَسُوْلِ اللهِ ط اَلسَّلَامُ عَلَيْكُمَا يَا وَزِيْرَي رَسُوْلِ اللهِ ط

اَلسَّلَامُ عَلَيْكُمَا يَا صَحِيْعَي رَسُوْلِ اللهِ ط وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ ط

اَسْأَلُكُمَا الشَّفَاعَةَ عِنْدَ رَسُوْلِ اللهِ صَلَّى اللهُ تَعَالَى عَلَيْهِ

وَعَلَيْكُمَا وَبَارَكَ وَ سَلَّمَ ط

**“Assalaamu `Alaikumaa Yaa Khaleefatai Rasoolillaah. Assalaamu
`Alaikumaa Yaa Wazeerai Rasoolillaah. Assalaamu `Alaikumaa Yaa
Dhajee`ai Rasoolillaah. Wa Raḥmatullaahi Wa Barakaatuhu.
As'alukumash Shafaa`ata `Inda Rasoolillaahi Ṣallallaahu Ta'aalaa `Alaihi
Wa `Alaikumaa Wa Baaraka Wa Sallam”**

*(Be peace upon both of you, O the two Caliphs of the Prophet of Allah!
Be peace upon both of you, O the two Ministers of the Prophet of Allah!
Be peace upon both of you, O the two Companions resting besides the Prophet
of Allah! Mercy and blessings of Allah be upon both of you. I request both of
you to intercede for me to the Prophet of Allah.
Be peace upon him and both of you)*

16. Try to recite Durood and Salaam, and make as many requests as you can at these places. As at these places supplications are definitely answered.

17. Stand about five feet away from the grills while reciting Durood, Salaam, and supplications. Do not try to go close to it. It is enough that the Prophet ﷺ has invited you to his Holy Grave and has given you a place to stand before him. To touch or kiss this lattice is against the etiquette. Do not raise your voice. Keep it soft, neither too low nor too high. Even in the Masjid-e-Nabavi take care, do not raise your voice or shout therein.

18. Then you should go to the Garden of the Paradise, and if it is not a Makrooh time offer two Rak'aat near the pulpit of the Prophet ﷺ. Also try to offer prayers near various pillars; they have been described in details earlier. Do not waste even a moment during your entire stay at Madinah. Try to remain always with Wudhoo, and spend as much time as you can in the Masjid-e-Nabavi.

19. Also keep at least one fast in Madinah, if the season is hot it is more fortunate as the Prophet ﷺ has promised his intercession for the one who keeps fast in the Madinah when the climate is hot.

20. As one virtuous deed performed here fetches reward fifty thousand times, as compared to the one performed elsewhere in the world except the Haram of Makkah. You should remain busy in worshipping as much as you can. You should also offer charity liberally. To help the needy residents of Madinah is far superior. While you stay in Madinah, try to recite the full Quran at least once.

21. To look at the Ka'bah and the Quran is virtuous, similarly looking at the shrine of the Holy Prophet ﷺ is also virtuous. Try to visit it for Salaam, after each Fardh prayers or at least in the morning and in the evening. But women should not rush to do so into the crowds. It is better for them to go for Salaam only during the time allotted to them.

22. Whenever, you see the Green Tomb, you should turn your face towards it with hands folded below your navel, no matter, whether you are in the city or outside it. Whenever, the Green Tomb is sighted, send salutations and recite Durood abundantly. After sighting the Green Tomb, not to send salutations and not to recite Durood is against the etiquette, and a sign of misfortune.

23. It is also reported in Tabraani through Hazrat Anas Radiallaahu 'Anhu that the Prophet ﷺ said "whosoever offers forty consecutive prayers in Masjid-e-Nabavi, without missing a prayer in between, will secure immunity from the Fire of Hell and hypocrisy." Nowadays pilgrims

are allowed to stay in Madinah for ten days. So try to complete forty prayers as mentioned above in Masjid-e-Nabavi. If Sunni Şahiul'Aqeedah Imam is available, pray with congregation, other wise pray alone.

24. As far as possible try to pray within the limit of the old Mosque. In the time of the Prophet Şallalaahu 'Alaihi Wa Sallam it was 40 hands in length and 40 hands in width. This can be identified easily as it is written on the western columns of the Mosque. Of course to pray in the extended part of the Mosque is also considered the same.

25. Take care that your back never faces the Holy Grave. Be careful even while offering prayers that you do not stand at such place where your back faces the Holy Grave.

26. Neither make a Tawaaf of the Holy Grave nor bow to the extent of Ruk'u or Sajdah. Remember respect of the Prophet Şallalaahu 'Alaihi Wa Sallam is to follow his orders and to live as per his Sunnah.

27. To visit Baqee' grave-yard is Sunnah. After visiting the Holy Shrine you must visit Baqee'. The etiquettes of visiting this grave-yard are explained separately later in this book.

28. The day you plan to leave Madinah, first visit Baqee'. Just before departure go to the Masjid-e-Nabavi and offer two Rak'aat Şalaatul-Masjid near Maħraab-e-Nabavi or any where near it. Then move to the Golden Lattice and offer Şalaatu Salaam as explained earlier. Request the Prophet Şallalaahu 'Alaihi Wa Sallam for your desires, as you may not get this opportunity again in your life. Feel pathetic on your departure from that sacred place. Invoke Allah the most Merciful with sincerity. Request Him for yourself and for every Muslim, for the best in this world and the Hereafter. Also request Him for the acceptance of your pilgrimage, and the good fortune to visit this Holy place again and again. Furthermore, you must beg for death in Madinah with faith, and burial in Baqee'. Ask for a safe and comfortable return to your home. Then present yourself at the graves of Ĥazrat Abubakr Şiddique and Ĥazrat 'Umar Farooq Radiallaahu 'Anhumaa and present your salutations.

29. After this you should walk backward keeping your face towards the Holy Tomb, and look longingly at it. You should feel sad and miserable while leaving. Try to weep if possible otherwise at least pretend to do so. Keep gazing at the Holy Tomb with love, as long as you see it. Those women who are in the state of not offering Şalaat will not enter the Mosque.

PLACES TO VISIT IN MADINAH

Jannatul-Baqee'

Jannatul-Baqee' is the most pious and spiritual grave-yard of the world. In the time of the Prophet ﷺ, this grave-yard was outside the Madinah city but after the vast extension, it now stands next to Masjid-e-Nabavi. When you come out from Masjid-e-Nabavi, through Baqee' Gate, or Jibraeel Gate, you see a boundary wall at a little height, just few yards ahead. This is the boundary wall of Jannatul-Baqee'. Men can go inside this grave-yard, but ladies are not allowed.

It is Sunnah to visit Jannatul-Baqee', the grave-yard of Madinah, as the Prophet ﷺ used to visit this grave-yard frequently. In this grave-yard over ten thousand companions, wives, daughters and other family members of Prophet ﷺ are resting. In addition countless great saints, learned and eminent personalities of our Ummah are also laid to rest in this grave-yard. You should visit Jannatul-Baqee' soon after paying respects to the Holy Prophet ﷺ.

Since the time of the Prophet ﷺ to the time of the Turkish rule, these graves were maintained in their original forms. However, the present Saudi government has redeveloped this grave-yard. As a result even graves of many prominent companions have been demolished to pave new roads.

At the entrance of Jannatul-Baqee' you may come across guides who take the pilgrims around this grave-yard and point out the graves of various companions of the Holy Prophet ﷺ. In this situation if you decide to visit interior of this grave-yard, there are all possibilities that you may tread graves of those pious companions. Under the circumstances it is advisable to stand in a corner near the entrance of this grave-yard and pray for those noble men who have been buried there since last 1400 years.

You should have the intention of visiting all graves and recite the following:

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ ط أَنْتُمْ لَنَا سَلَفٌ وَإِنَّا إِن شَاءَ اللَّهُ تَعَالَى بِكُمْ
لَا حِقُونَ ط اللَّهُمَّ اغْفِرْ لِأَهْلِ الْبَقِيعِ بَقِيعِ الْغَرَقَدِ ط اللَّهُمَّ اغْفِرْ لَنَا وَلَهُمْ ط

**“Assalaamu `Aliakum Daaraa Qumim Mu'mineen. Antum Lanaa Salfuw
Wa Innaa Inshaa Allaahu Bikum Laahiquoon. Allaahumaghfir Liahli
Baqee`, Baqee'il Gharqad. Allaahumaghfir Lanaa Wa Lahum”**

*(Peace be upon you, O the residents of the houses of the Muslim community!
You are our predecessors and Allah willing we will soon meet you. O Allah!
Forgive all the residents of Baqee`. O Allah! Forgive them as well as us)*

Thereafter, make the intention to visit the grave of Hâzrat `Uthmaan Ghani Radiallaahu `Anhu who is buried there too. Offer Salaam in these words:

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ ط السَّلَامُ عَلَيْكَ يَا ثَالِثَ الْخُلَفَاءِ الرَّاشِدِينَ ط
السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْهَجْرَتَيْنِ ط السَّلَامُ عَلَيْكَ يَا مُجَهِّزَ جَيْشِ الْعُسْرَةِ
بِالتَّقْدِيرِ وَالْعَيْنِ ط جَزَاكَ اللَّهُ تَعَالَى عَنْ رَسُولِهِ وَعَنْ سَائِرِ الْمُسْلِمِينَ
رَضِيَ اللَّهُ عَنْكَ وَعَنْ الصَّحَابَةِ أَجْمَعِينَ ط

**“Assalaamu `Alaika Yaa Ameerul Mu'mineen. Assalaamu `Alaika Yaa
Thaalithal Khulfaair Raashideen. Assalaamu `Alaika Yaa Saahibal
Hijratain. Assalaamu `Alaika Yaa Mujahhiza Jaishil `Usrati Bin Naqdi
Wal `Ain. Jazaakal Laahu Ta'aalaa `An Rasoolihee Wa `An Saairil
Muslimeena Wa Radhial Laahu `Anka wa `Aniâ Saahaabati Ajma`een”**

*(O the Ameerul Mumineen! Peace be upon you. O the third Caliph! Peace be
upon you. O the one who undertook two migrations! Peace be upon you.
O the one who helped the needy Muslim army both in cash and kind!
Peace be upon you. May Allah give you a rich reward on behalf of
His Prophet and all the Muslims. May Allah be pleased
with you and with all the companions)*

Then, you should recite Soorh Faatihah, Soorh Ikhlaas, and whatever verses of the Holy Quran you remember, along with Durood Shareef and send the reward thereof to the souls of those who are buried in this grave-yard.

Up to the period of Turkish rule, there were various tombs in this grave-yard. Few of them are listed bellow:

The tomb of Ĥazrat Ibrahim, the son of the Holy Prophet Ŗallalaahu `Alaihi Wa Sallam: Ĥazrat Ibrahim, Ĥazrat Ruqaiyah(the daughter of the Holy Prophet), Ĥazrat `Uthmaan Bin Mazh`un(foster brother of the Holy Prophet), Ĥazrat `Abdur Rahmaan Bin `Auf, Ĥazrat Sa`ad Bin Abi WaqaaŖ, and Ĥazrat `Abdullah Bin Mas`ud Radiallaahu `Anhum rest in this tomb.

The tomb of Ĥazrat `Abbaas, the uncle of the Holy Prophet Ŗallalaahu `Alaihi Wa Sallam: It is here that Ĥazrat `Abbaas, Ĥazrat Imam Ĥasan, the head of Ĥazrat Imam Ĥusain, Imam Zainul `Aabideen, Imam Baaqir, and Imam Ja`afar Ŗaadiq Radiallaahu `Anhum rest.

The tomb of Azawaaj-e-MuŤaharaat, the wives of the Holy Prophet Ŗallalaahu `Alaihi Wa Sallam: The shrine of the mother of the Muslims, Ĥazrat Khadijah is at Makkah and that of the mother of the Muslims, Ĥazrat Maimoonah is at Sarif while the rest of them Radiallaahu `Anhum are buried in this tomb in Jannatul-Baqee`.

The tomb of Ĥazrat Ŗufiyah: Here the aunt of the Holy Prophet Ŗallalaahu `Alaihi Wa Sallam, Ĥazrat Ŗufiyah Radiallaahu `Anhaa rests.

The tombs of the above mentioned personalities have been demolished by the present rulers. These holy graves cannot be recognised any more.

It is advisable to visit Jannatul-Baqee` every day till you stay in Madinah, specially on Fridays. The day you plan to leave Madinah, pay farewell visit to Jannatul-Baqee` after Fajr. Supplicate for every one buried therein, and for all Muslims as explained earlier. Thank Allah the Greatest for His Mercy upon you. Request Him for permission for your next visit.

Jabl-e-UĤud

This mountain is situated about three miles to the east of Madinah. The Holy Prophet Ŗallalaahu `Alaihi Wa Sallam said, pointing to the mountain, that “this mountain loves me and I love it” He also said that “this mountain is one of the doors of Paradise.” (Bukhari)

He has also mentioned that “this is one of the mountains from Paradise. Whenever you visit there you eat some fruit from its trees, and if you do not find them then use its grass.”

Martyrs Of Uḥud

In Islamic battles, Badar and Uḥud are two most important and historical. After a clear defeat in Badar, Kuffar of Makkah wanted desperately to revenge their defeat. So they assembled in the valley of Uḥud, under the leadership of Abu-Sufiyyaan. And there this battle was fought between Muslims and Kuffaar. In this war Muslims had to bear a loss of more than 70 lives. This included the very precious life of Ḥazrat Ameer Ḥamzah, the uncle of the Prophet Ṣallallaahu 'Alaihi Wa Sallam. It was here that few of the auspicious teeth of the Prophet Ṣallallaahu 'Alaihi Wa Sallam were lost.

In the bottom of Uḥud, there are three graves within the boundary walls. These are graves of Ḥazrat 'Abdullah Bin Jaḥash, and Ḥazrat Muṣ'ab Bin 'Umair, and Ḥazrat Ameer Ḥamzah Radiallaahu 'Anhum. The longest one is the grave of this great soldier of Islam. The graves of other martyrs are slightly away to the west of the above mentioned three graves. The Holy Prophet Ṣallallaahu 'Alaihi Wa Sallam used to visit these graves of martyrs every year. You also visit them and supplicate there. Eat whatever fruits or leaves you get from there.

Historic Mosques

There are several Mosques where the Prophet Ṣallallaahu 'Alaihi Wa Sallam and his companions offered their prayers. Some of the more famous ones are mentioned bellow:

1. Masjid-e-Qubaa: This Mosque is situated about four kilometers away from Masjid-e-Nabavi. When Prophet Ṣallallaahu 'Alaihi Wa Sallam was migrating, he stayed at Qubaa for fourteen days, and he built Masjid-e-Qubaa. This is the first Mosque in the history of Islam. The Holy Prophet Ṣallallaahu 'Alaihi Wa Sallam himself laid its foundation during his stay there before arriving at Madinah Munawwarah.

As regards the spiritual importance of Masjid-e-Qubaa it stands fourth in the world. Masjid-e-Ḥaraam, Masjid-e-Nabavi, and Masjid-e-Aqṣaa are the 1st, 2nd and 3rd respectively, and the fourth is Masjid-e-Qubaa.

The Holy Quran says “there is a Mosque whose foundation was laid on piety from the very first day. It is more worthy of standing therein. In it are men who love to be purified; and Allah loves those who make themselves pure.” (Soorah 9: Aayat108)

According to sayings of Prophet Ṣallallaahu 'Alaihi Wa Sallam as reported in Tirmidhi, “the reward of offering a Ṣalaat in Qubaa Mosque is just like a

reward of one 'Umrah." This Mosque can be visited any day but it is mentioned in Bukhari that the Prophet ﷺ used to visit this Mosque on every Saturday. You try to visit it on a Saturday at a time which is not Makrooh, so that you can offer Salaat in this Mosque.

2. Masjid-e-Jumu'ah: On his onward journey to Madinah from Qubaa when the Prophet ﷺ reached the location of Bano-Salim-Bin-'Auf, it was Friday, first Jumu'ah prayers were held at this place. Thereafter a Mosque was constructed at the same spot. This Mosque is located on the new road from Madinah to Qubaa.

3. Masjid-e-Ghamaamah: Once Madinah was hit by drought. On this occasion Prophet ﷺ offered prayers for rains here, immediately clouds gathered and it started raining. It derives its name from Ghamaamah meaning clouds. Here some prayers of 'Eed were also offered by the Prophet ﷺ. Hence it is also called Masjid-e-Muſallaa.

4. Masjid-e-Abubakr: This small Mosque is located just 40 yards away from Masjid-e-Ghamaamah. It is believed that first Caliph led a few prayers here, during his Caliphate.

5. Masjid-e-'Umar: This Mosque is located behind the Telephone Exchange situated next to Masjid-e-Ghamaamah.

6. Masjid-e-'Ali: This Mosque is situated close to Masjid-e-Ghamaamah, and it is believed that fourth Caliph Ĥazrat 'Ali Radiallaahu 'Anhu offered prayers of 'Eed here.

7. Masjid-e-Baghlah: This Mosque is located to the East of Baqee'. The rocks near it bear the imprints of hoofs of the Prophet's ass. In Arabic Baghlah means ass, hence it is known as Masjid-e-Baghlah.

8. Masjid-e-Ijaabah: This Mosque is situated in the north of Jannatul-Baqee'. The Holy Prophet ﷺ came to this Mosque and offered two Rak'aat prayers and then supplicated for a long time. Thereafter he informed that he requested Almighty Allah for three things, out of which two were granted and one was denied. Since supplications were granted here this Mosque is named as Masjid-e-Ijaabah.

9. Masjid-e-Qiblatain: This Mosque is situated about three miles away from Madinah, near well of Roomah. Once The Holy Prophet ﷺ was offering Salaat of Zhuhr in the Mosque of Bani Salmah, facing

Baitul-Muqaddas, since that was the Qiblah till that time. It was the great desire of the Prophet ﷺ that Holy Ka'bah be the Qiblah of this Ummat. He had completed only two Rak'aat when it was revealed that direction of Qiblah has been changed from Baitul-Muqaddas to Ka'bah. The Prophet ﷺ turned towards Ka'bah during prayers itself. Hence it is called Masjid-e-Qiblatain, meaning Mosque with two Qiblah. It is noticed that even now few pilgrims offer Salaat in this Mosque facing Baitul-Muqaddas, but this is prohibited. Such Salaat is invalid.

10. Masaajid-e-Sab'a: At the foot of mountain Sil'a, the war of Khandaq was fought. There were originally seven Mosques here. Now only five of them are left. Ruins of Masjid-e-Faatimah are still visible, but Masjid-e-'Uthmaan has been flattened and a road has been constructed there. Following five of the seven Mosques still exist:

a) **Masjid-e-Fatah:** This is situated on a height in comparison to other Mosques. At the time of the war of Khandaq, the Holy Prophet ﷺ prayed here for three days for the victory of Muslims. This was the place where he received divine news of victory. Therefore it is as known Masjid-e-Fatah, Victory Mosque.

b) **Masjid-e-Salmaan Faarsi:** This is situated to the left of Masjid-e-Fatah.

c) **Masjid-e-Abubakr:** This is situated to the right of Masjid-e-Salmaan Faarsi, just adjacent to the road.

d) **Masjid-e-'Umar Farooq:** This is situated slightly below, to the left of Masjid-e-Abubakr.

e) **Masjid-e-'Ali:** This is situated in the valley of the mountain. Masjid-e-Faatimah used to be on its right.

These Mosques were built at the same locations where the tents of Muslim commanders were pitched for the battle. They are also known as Masaajid-e-Ahzaab.

11. Masjid Bani Haraam: It is on the way that leads to Masjid-e-Fatah in the valley of Jabl-e-Sil'a on the right side. The Prophet ﷺ offered prayers here too. There is a cave nearby where he spent nights during the war of Khandaq. He had received a revelation in this cave.

12. Masjid-e-Dhul-Hulaifah: This Mosque was built at a point twelve kilometers outside the city of Madinah, which is declared as Meeqaat for pilgrims going to Makkah. Here a well is present which is called well of 'Ali Radiallaahu 'Anhu and the place is also called as Abiyaar-e-'Ali. Those who go from Madinah to Makkah wear Ihraam here as the Holy Prophet ﷺ and his companions had worn the Ihraam for performing 'Umrah from this place.

Historic Wells

There are several wells from which the Prophet ﷺ drank water or performed ablution. Some of the more famous ones are mentioned below:

1. Well of `Uthmaan Ghani: It is also known as well of Roomah. In early days when Prophet ﷺ migrated to Madinah, Muslims had to face great difficulty to get drinking water. There were no wells surrounding the Muslim population except the well of Roomah which was the property of a Jew. He used to sell water at a very high price. Muslims were not able to purchase this costly water. The Prophet ﷺ wanted to purchase that well for Muslims. He said that the person, who would purchase this well for his Muslim brothers, would get a home in Paradise. At this occasion Hazrat `Uthmaan Ghani Radiallaahu `Anhu, who was a wealthy person amongst the Muslims came forward and purchased it from that cruel Jew for twenty thousand Dirhams and endowed it for Muslims. In Madinah this well is still known by its name the well of Roomah. Some people call it the well of `Uthmaan. It is situated near Masjid-e-Qiblatain, about three miles away from Madinah, at the edge of the valley `Aqeeq. If you come to main road returning from Masjid-e-Qiblatain you can find this well on the north, on a muddy path. There is no proper road leading to the well of Roomah. This area is locally called Sulṭānah.

2. Well of Urais: This well is situated in the West of Masjid-e-Qubaa. Once Holy Prophet ﷺ went to it, and performed Wudhoo, then he sat on the perimeter with his legs hanging in side this well. Thereafter, Hazrat Abubakr, Hazrat `Umar, Hazrat `Uthmaan, Hazrat `Ali Radiallaahu `Anhum and others companions out of those ten who have been given good news of Paradise, came and sat in the same manner. The Prophet ﷺ drank water from it, performed Wudhoo, and dropped his saliva in to it. The ring of the Prophet ﷺ which was used as a seal was in the charge of, Hazrat Abubakr during his tenure as a Caliph, it then went to Hazrat `Umar, and after him to Hazrat `Uthmaan Radiallaahu `Anhum. Once when Hazrat `Uthmaan Ghani Radiallaahu `Anhu was sitting at this well, this ring fell down into it. It could not be recovered in spite of great efforts. Therefore this well is also known as “Well of the Seal.”

3. Well of Budhaa`ah: It was out side the Syrian door, next to Jabalul-Lail garden. The Prophet ﷺ performed Wudhoo, and dropped his saliva in to this well too. In the days of the Prophet ﷺ, those suffering from skin diseases used to take bath in its water. They used to get cured.

4. Well of Gharees: This well is about a furlong away from Masjid-e-Qubaa. Hâzrat Anas Bin Maalik used to call for its water, and used to drink and perform Wudhoo with it. He said that Prophet Sallalaahu 'Alaihi Wa Sallam had dropped his saliva and honey in this well. It is narrated that after the Prophet Sallalaahu 'Alaihi Wa Sallam passed away he was given bath with the water of this well, as per his will.

5. Well of Buṣṣah: This well is near Baqee' when proceeding towards Masjid-e-Qubaa. Once Prophet Sallalaahu 'Alaihi Wa Sallam washed his head allowing the water to flow back to the well.

Most of the historic places of Makkah and Madinah mentioned in this book have been razed by the present government. But for devotees it does not matter. After all who can change the ambiance coupled with the blessings and spiritual atmosphere? Those who are in love, derive the benefits even today from the sacred air.

May Allah the Merciful grant all of us love for Him as well as for His Holy Prophet Sallalaahu 'Alaihi Wa Sallam. May Allah accept the Hâjj and Ziyaarat of all the Muslims, and give all of us opportunity to visit Hârmayn Shareefayn again and again and again. Aamin

آمِينَ يَا أَرْحَمَ الرَّاحِمِينَ بِجَاهِ النَّبِيِّ الْكَرِيمِ سَيِّدِ الْمُرْسَلِينَ
عَلَيْهِ أَفْضَلُ الصَّلَاةِ وَأَكْمَلُ التَّسْلِيمِ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

CAUTION

In this life people are usually aware of two kinds of journeys; those made to earn a livelihood and those undertaken for pleasure and sightseeing. However, the Ĥajj is unique from these journeys, since it is made solely for the purpose of pleasing Allah the Exalted. Ĥajj is a pilgrimage of lifetime; therefore, it is imperative that it is performed with sincerity and accuracy.

Grand market places and luxurious shopping centers of Ĥarmain have become testing places for Ĥajj pilgrims. Often pilgrims become negligent towards their worships and are noticed roaming in these markets. In this crowd women are seen in great numbers. They are so engrossed in shopping and eating that they become indifferent to their veil, thus exposing themselves. It is also observed that they shout in market places. It is so sad, I wish these brothers and sisters of mine could realise the loss which they suffer due to their negligence from their duties towards Allah. Today all those items for which they roam the markets are available cheaper in our own country as compared to Saudi. In such case, is it advisable to waste your valuable time there?

One must remember that the opportunity to visit those sacred places is not available again and again. Even those who can afford to revisit these sacred places may not survive to come back again. So do not waste these precious moments in gossiping, roaming in markets, and going for pleasure trips to Jeddah etc. Remember one visits these Holy places to gain pleasure of Allah the Exalted and not for wasteful indulgence.

The stay of those going by tours is mostly arranged in luxurious hotels, which have television and cable connections in every room. The pilgrims make use of them to pass their time without realising the loss they incur. Use of television is prohibited by Islam every where, more so in Ĥaram. In Ĥaram of Makkah reward of virtues are no doubt one lakh times more but at the same time the punishment for each sin is also one lakh times more. In fact, in Ĥaram of Makkah even intention to commit a sin is punishable.

It is advisable to spend your free time with 'Ulimaa and pious people, worshipping Allah, making Ṭawaaf of His Sacred House, reciting the Quran, Durood etc; During your journey, eat less, speak less, and sleep less. Inshaa' Allah, you will notice the benefits yourself when you return.

DO'S & DON'TS

Before starting your journey mark all your baggage so that even others can identify them. Do not carry opium, marijuana, sleeping pills, liquor or drug with you. These are banned in Saudi Arabia and invoke the death penalty.

Keep all your travel documents and currency in a separate hand bag. Take special care of this bag.

Whenever you encash your bank draft you should count your money carefully. Guard against pick-pocket and theft, especially of money and important documents.

If you have valuables and money which you do not require immediately, you should keep them in safe custody or with your Mu'allim and get a receipt for the same.

Please identify your accommodation and surrounding areas very carefully once you reach Makkah, Madinah, and Mina. This will help you in getting your bearings and prevent you from getting lost.

While entering the H̥aram Sharif in Makkah and Madinah, identify the doors and remember through which door you are entering. You must know which gate leads to direction of your building.

JANNATI KAUN?

If there are old, ill, infirm, and weak pilgrims in your group, you have to take care of them. In crowded places like areas of Ṭawaaf and S'aee, during boarding buses, during Rami of Jamaraat please take care of them.

Always carry the card given by your Mu'allim. In case you are lost during this pilgrimage do not panic. Some one will find you or guide you to your correct destination though it may take some time. But please keep cool and do not panic.

Be patient and considerate with fellow pilgrims. Have a helpful attitude. H̥ajj is a spiritual experience which is unique and for many pilgrims it is once in a life time opportunity. Try to get the maximum reward from Allah by spending your time in worship and repentance. Show exemplary behaviour and desist from anger, outburst and physical violence, specially when you are in the state of Ih̥raam. H̥ajj is not that easy, it entails many difficulties and hard ships. You have to be mentally prepared to bear with them. Always have a positive attitude. Do not speak with loud voice it may cause discomfort to others.

Be careful while crossing roads, do not run, but wait for traffic to ease, even if it takes some time.

Drink plenty of water and liquids to protect you from dehydration and heat stroke. Also take care that you do not suffer from cold, cough and sore throat or upset stomach. Keep yourself fit for the five main days of Hâjj, which are very strenuous and require you to be fully fit.

Maintain personal cleanliness and hygiene and do not litter waste or garbage. Use dustbins for throwing things. Whenever you leave the room you must switch off the airconditioners, lights, fans, etc. Do not waste water as water is a scarce commodity and there is acute water shortage, especially during Hâjj season. Do not litter your things in the room. It may cause discomfort to your co-pilgrims staying with you in the same room.

Be prepared for emergencies like fire and stampede. Keep watch for signs of trouble. Allah forbid, if any emergency arises during the course of Hâjj, and even if it does not affect you personally, you must immediately inform your relatives in India about your welfare. You must keep telephone numbers of your Mu'allim, and pass it on to your relatives in India so that they can contact you in case there is a need.

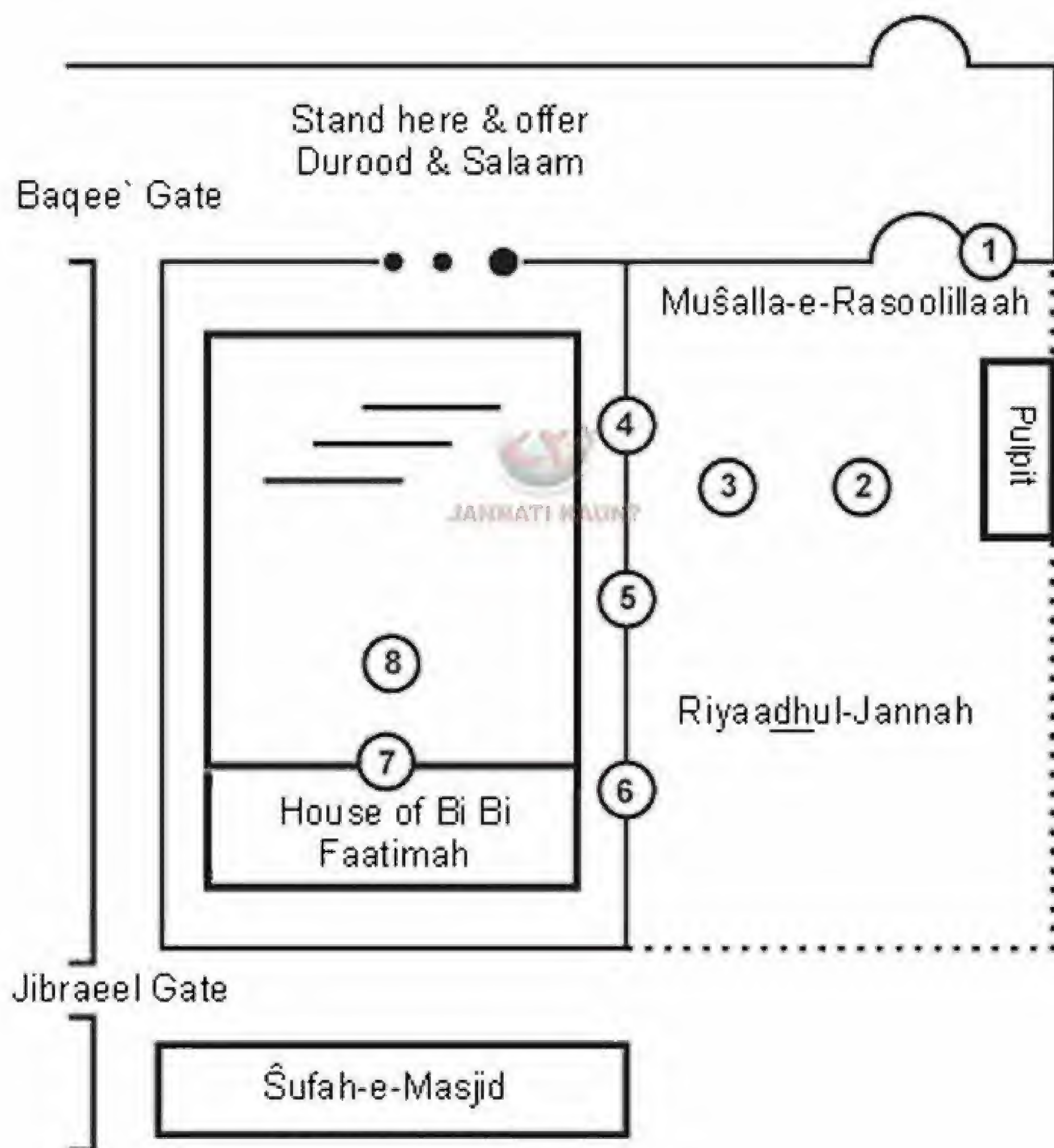
Do not try to become friendly or try to establish contact with unknown persons, not even with the guards of your buildings. Do not carry any gift or packet given to you by any one. If carrying such a thing is essential, then you must thoroughly inspect the packet.

Take care that you do not purchase so many things that would render you liable to excess baggage on your return journey. You would also have to keep aside money for payment of excess baggage if you are carrying excess baggage.

While travelling please ensure that your luggage is loaded in the same bus by which you are going to travel. You have to reach Jeddah Hâjj Terminal for departure at least 24 hours before the scheduled time of departure. Be prepared to stay at the airport for so long and have enough money to buy food and water.

Remember that you are the guests of Allah and always keep in mind that your conduct during the whole Hâjj should be of high standard, a standard that one associates with the guests of Allah. May Allah keep you in his protection and grant you the reward of Hâjj. Aamin

MAP OF IMPORTANT PILLARS OF MASJID-E-NABAVI



- | | |
|------------------------------|--------------------------|
| 1. Ustuwaanah-e-Hannaanah | 2. Ustuwaanah-e-Aayishah |
| 3. Ustuwaanah-e-Abi Lubaabah | 4. Ustuwaanah-e-Sareer |
| 5. Ustuwaanah-e-Muḥris | 6. Ustuwaanah-e-Wufood |
| 7. Ustuwaanah-e-Tahajjud | 8. Ustuwaanah-e-Jibraeel |

GLOSSARY

Aadaab: Etiquettes.

Aafaaqi: Those residing outside the Ĥaram area.

`Aalim: Learned. Plural; `Ulimaa.

Aamir: One who requests or orders.

Aayat: A verse of the Holy Quran. Plural; Aayaat.

`Arafaat: A desert located approximately nine miles from Makkah where the pilgrims perform the Wuqoof on the 9th of Dhul-Ĥijjah as a rite of Ĥajj.

`Arsh: Throne of Allah.

Aġhaab-e-Feel: The army which came riding on elephants to destroy Ka`bah.

Auliya-e-Kiraam: Holy Sufi Saints

Ayyaamun Naĥr: The 10th, 11th, and 12th days of the Dhul-Ĥijjah. The pilgrims offer sacrifice in Ĥaram on these days.

Ayyamut Tashreeq: The 11th, 12th, and 13th days of the Dhul-Ĥijjah. The pilgrims perform Rami in Mina on these days.

Badnah: To sacrifice a camel or a cow in Ĥaram as an expiation of any mistake.

Baĥn-e-`Uranah: A place near `Arafaat where Ĥaji is not permitted to stay.

Dam: To sacrifice a sheep or a goat in Ĥaram as an expiation of any mistake.

Dhul-Ĥijjah: The last month of the Islamic calendar.

Doli: Palanquin

Durood: To invoke blessings of Allah on the Prophet.

`Eedul-Adĥĥa: The festival of sacrifice performed on the 10th day of Dhul-Ĥijjah. An animal such as a sheep or goat is sacrificed as a commemoration of Prophet Ibrahim's, willingness to sacrifice his son Ismail peace be up on them, to obey Allah's command.

Faasid: Null and void.

Faasiq: Sinner, transgressor.

Fitnah: Evil mischief.

Ĥadith: Sayings or deeds of the Prophet. Plural: Aĥadith.

Ĥajar-e-Aswad: The sacred Black Stone fixed into the south-east corner of the Ka`bah at a height of approximately four feet. The stone does not belong to the geology of this region and is a part of the original construction of the Ka`bah by Prophet Ibrahim peace be up on him. The Prophet Ŗallalaahu `Alaihi Wa Sallam also kissed it during his Ĥajj. The touching and kissing (Istilaam) of Ĥajar-e-Aswad during `Umrah and Ĥajj is his Sunnah. It also constitutes an emotional and spiritual bond between him and his Ummat.

Ĥaji: One who performs Ĥajj. Plural; Ĥujjaaj.

Hajj: Is one of the five pillars of Islam. It is a set of acts of worship to be performed in and around Makkah at least once in a lifetime by every Muslim satisfying certain conditions. There are three types of Hajj :

a. Hajj-e-Ifraad: In this type of Hajj the pilgrim pronounces his intention at the Meeqaat for only Hajj while changing into Ihraam.

b. Hajj-e-Qiraan: In this type of Hajj the pilgrim pronounces his intention at Meeqaat to perform both 'Umrah and Hajj together with the same Ihraam.

c. Hajj-e-Tamatt'u: In this type of Hajj the pilgrim pronounces his intention to perform only 'Umrah at Meeqaat when changing into Ihraam. He dons second Ihraam on the 8th of Dhul-Hijjah for Hajj.

Halaal: Things permitted by Islam.

Halq: The complete shaving of the head by the male pilgrim. This is the last thing he does before getting out of the Ihraam. For female pilgrims, the Halq is prohibited. They have to trim their hair by approximately half an inch.

Haraam: Things prohibited by Islam.

Haram: The Mosque around the Ka'bah in Makkah, as well as the Mosque in Madinah. The later, also known as Masjid-e-Nabavi, contains within its premises the grave of Prophet Muhammad peace be up on him. Both together are called Harmain Shreefain.

Hateem: The area adjacent to the Ka'bah on its west side, enclosed by a low semi-circular wall. This area was inside the Ka'bah. It is highly recommended that the pilgrim should offer Salaat and supplicate to Allah in this area.

Hijrat: Migration of the Holy Prophet Sallallahu 'Alaihi Wa Sallam from Makkah to Madinah.

Ibaadat: Worship of Allah.

Iddat: The waiting period for a woman after divorce or on the death of her husband.

Idhtibaa': Before commencing the Tawaaf men do Idhtibaa', i.e. they take one end of the Ihraam to their left in such a manner that the back side of their left shoulder and left arm are completely covered and the other end of the Ihraam they take below their right armpit and throw over their chest so that the right arm is entirely exposed. Idhtibaa' is for those Tawaaf, after which Sa'ee is to be performed.

Ihraam: When a pilgrim mentally intends to perform Hajj or 'Umrah and recites Talbiyah certain things which are usually Halaal become Haraam, this state is called state of Ihraam. The distinctive garb of the men pilgrim which he wears during 'Umrah or Hajj is also commonly called Ihraam. For ladies, their ordinary and modest clothes of daily wear constitute their Ihraam.

Iqaamat: Announcement that congregational prayers are about to start.

Istilaam: Istilaam is to place both palms on the Hajar-e-Aswad and to kiss thrice between the two palms.

Jamaraat: The three stone pillars in Mina which symbolically represent the locations where the devil (Shaiṭaan) tried to tempt Prophet Ibrahim, peace be up on him, in an effort to dissuade him from the path of Allah.

a. Jamratul-`Aqabah: The last stone pillar in the line. This is also called Jamaratul Kubraa. It is first from the Makkah.

b. Jamratul-Wusṭaa: The second (middle) stone pillar in the line.

c. Jamratul-Oolaa: The first stone pillar in the line. It is first from Masjid-e-Khaif.

Jinn: A creation of Allah made of fire. Plural; Ajinnah.

Kaafir: Non believer.

Ka`bah: A cubic structure built by Prophet Ibrahim, and his son Ismail peace be up on them. It is now housed within the Ḥaram Shareef in Makkah.

Kaffarah: Expiation, Atonement.

Khaif: A Mosque in Mina.

Lailatul Qadr: A sacred night most probably in the last ten days of Ramadhan.

Maamoor: One who is requested or ordered to do certain thing.

Mabroor: Accepted by Allah.

Maḥram: The husband, or a male companion of a female pilgrim to whom her marriage is expressly prohibited by the Sharee`at.

Makrooh: Undesirable.

Maqaam-e-Ibrahim: The stepping stone used by Prophet Ibrahim, peace be up on him, during the original construction of the Ka`bah. The stone carries the imprints of his feet, and is housed in a glass enclosure on the north side of the Ka`bah.

Marwah: A hillock located approximately one hundred yards from the Ka`bah. The pilgrim performs the devotional rite of Sa`ee between the hillocks of Ṣafaa and Marwah.

Mas`aa: The stretch between Ṣafaa and Marwah. Ḥaji does Sa`ee here.

Mash`arul Ḥaraam: A place in Muzdalifah, Wuqoof near which is considered to be more rewarding.

Masjid-e-Ḥaraam: The Mosque around the Ka`bah also known as Ḥaram Shareef.

Maṭaaf: The area of Masjid-e-Ḥaraam around Ka`bah where Ṭawaaf is performed.

Mauqaf: The place where Wuqoof is performed.

Meeqaat: An imaginary boundary around Makkah. A person intending to enter this boundary to visit Makkah cannot cross this boundary without first changing into Ihraam.

Mina: A desert located approximately three miles east of Makkah where several rites of Ḥajj are performed.

Miskeen: A poor person. Plural; Masaakeen.

Miswaak: Stick use to brush the teeth.

Mu'allim: A knowledgeable professional who guides the pilgrim during Ĥajj and also arranges their stay at Mina and 'Arafaat.

Mubaĥ: Permissible.

Mudd: A measure.

Mufriid: One who intends to perform Ĥajj-e-Ifraad.

Muĥrim: A pilgrim in the state of Ihraam.

Muĥsar: The person who is obstructed in any way to perform Ĥajj is known as Muĥsar.

Multazam: The part of the Ka'bah between its door and Ĥajar-e-Aswad.

Muqeem: Resident.

Murshid: Spiritual guide.

Musaafir: Traveller.

Mustaĥab: An act, doing of which is desirable and rewarding. However, there is no sin if it is omitted. Plural; Mustaĥabbaat.

Mutamatti`: One who intends to perform Ĥajj-e-Tamattu`.

Muṭawwif: A professional who guides the pilgrim during Ṭawaaf.

Muzdalifah: A desert located approximately midway between Mina and 'Arafaat. The pilgrims spend the night of the 10th of Dhul-Ĥijjah there.

Namrah: A mosque in 'Arafaat.

Niyyat: Intention. All acts of worship are preceded by an appropriate Niyyat.

Qaarin: One who intends to perform Ĥajj-e-Qiraan.

Qaṣr: The mode of shortened prayers usually offered when on a journey.

Rak'at: A single round of all bodily action in Ṣalaat. Plural; Rak'aat.

Ramal: The ritual where male pilgrims are required to walk briskly with their chests thrust forward and with their shoulders rolling slightly during the first three rounds of Ṭawaaf.

Rami: The act of symbolically stoning the devil (Shaiṭaan) in Mina.

Rukn: Part.

Ṣaa`: A measure.

Ṣadqah: To donate wheat weighing two kilos and forty five grams or its value.

Sa'ee: The devotional act of walking seven times back and forth between the Ṣafaa and Marwah.

Ṣafaa: A small hillock approximately half a mile from the Ka'bah. The pilgrim performs the devotional act of Sa'ee between the Ṣafaa and Marwah.

Satr: Area of the body to be covered.

Ṣaum: To Fast.

Sharee'at: Divine law.

Shawt: One complete circumambulation, or round of the Ka'bah. Each Shawt starts and ends at Ĥajar-e-Aswad. Seven Ashwaat constitute one Ṭawaaf. Plural; Ashwaat.

Sunnah: Deed of the Prophet. Plural; Sunan.

Sutrah: A thing which can act as a barrier.

Takbeer-e-Tahreemah: First Takbeer pronounced to begin prayers.

Talbiyah: Recital of “Labbaik”

Taqseer: Shortening or clipping of the hair of whole head by the pilgrim following the completion of Hajj or Umrah.

Tawaaf: The seven fold circumambulation of the Ka'bah. There are five different types of Tawaaf

a. **Tawaaf-e-Ifadah:** Also called Tawaaf-e-Ziyaarat is the Tawaaf of Hajj which is Fardh.

b. **Tawaaf-e-Nafil:** A devotional Tawaaf which may be performed any time.

c. **Tawaaf-e-Qudoom:** The initial Tawaaf performed upon entering Masjid-e-Haraam. It is done by Mufrid and Qaarin.

d. **Tawaaf-e-Umrah:** The Tawaaf performed as a rite of Umrah.

e. □ **Tawaaf-e-Wada':** The Farewell Tawaaf performed by the pilgrim just before leaving Makkah for his next destination.

Taweeth: Amulet normally tied in neck or on arm.

Umrah: Umrah, or lesser Hajj, can be performed at any time of the year and, unlike Hajj, does not involve the rites at Mina, Muzdalifah, and Arafat.

Waadi-e-Muhassir: A place near Makkah where Ashaab-e-Feel were punished by Allah.

Waajib: A command established by proof which is lesser than very strong. Plural; Waajibaat.

Walee: Guardian.

Wuqoof: To remain present.

Yaum-e-Arafah: The 9th of Dhul-Hijjah when pilgrims proceed to Arafat and make Wuqoof there.

Yaum-e-Nahr: The 10th of Dhul-Hijjah. This day is designated as the preferred day for □sacrifice.

Yaum-e-Tarwiyah: The 8th of Dhul-Hijjah signifying the start of Hajj. The pilgrim proceeds to Mina on this day.

Zam-Zam: The sacred water which sprang forth miraculously under Prophet Ismail's, peace be up on him, feet between Safaa and Marwah. Zam-Zam is now enclosed in a marble chamber in the Masjid-e-Haraam.

Zikr: Remembrance of Allah.